A Summarised Quranic Commentary: The Path of Peace of Mind

Chapter 8 Al Anfal

PodQuran - Vol 8



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 8 Al Anfal

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Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 8 Al Anfal of the Holy Quran. It specifically discusses the good characteristics Muslims must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Chapter 8 – Al Anfal, Verses 1-75 of 75

يَسۡـَٔلُونَكَ عَنِ ٱلۡأَنفَالِۖ قُلِ ٱلۡأَنفَالُ لِلَّهِ وَٱلرَّسُولِۖ فَٱتَّقُواْ ٱللَّهَ وَأَصۡلِحُواْ ذَاتَ بَيۡنِكُمۡۖ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤۡمِنِينَ ﴿١﴾

إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتۡ قُلُوبُهُمۡ وَإِذَا تُلِيَتۡ عَلَيۡهِمۡ ءَايَٰتُهُۥ زَادَتۡهُمۡ إِيمَٰنٗا وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ﴿٢﴾

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ﴿٣﴾

أُوْلَٰٓئِكَ هُمُ ٱلۡمُؤۡمِنُونَ حَقّٗاۚ لَّهُمۡ دَرَجَٰتٌ عِندَ رَبِّهِمۡ وَمَغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ﴿٤﴾

كَمَآ أَخۡرَجَكَ رَبُّكَ مِنۢ بَيۡتِكَ بِٱلۡحَقِّ وَإِنَّ فَرِيقٗا مِّنَ ٱلۡمُؤۡمِنِينَ لَكَٰرِهُونَ ﴿٥﴾

يُجَٰدِلُونَكَ فِى ٱلْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ يَنظُرُونَ ﴿٦﴾

وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَيَقْطَعَ دَابِرَ ٱلْكَٰفِرِينَ ﴿٧﴾

لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَٰطِلَ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨﴾

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ﴿٩﴾

وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

إِذۡ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةٗ مِّنۡهُ وَيُنَزِّلُ عَلَيۡكُم مِّنَ ٱلسَّمَآءِ مَآءٗ لِّيُطَهِّرَكُم بِهِۦ وَيُذۡهِبَ عَنكُمۡ رِجۡزَ ٱلشَّيۡطَٰنِ وَلِيَرۡبِطَ عَلَىٰ قُلُوبِكُمۡ وَيُثَبِّتَ بِهِ ٱلۡأَقۡدَامَ ﴿١١﴾

إِذۡ يُوحِي رَبُّكَ إِلَى ٱلۡمَلَٰٓئِكَةِ أَنِّي مَعَكُمۡ فَثَبِّتُواْ ٱلَّذِينَ ءَامَنُواْۚ سَأُلۡقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُواْ ٱلرُّعۡبَ فَٱضۡرِبُواْ فَوۡقَ ٱلۡأَعۡنَاقِ وَٱضۡرِبُواْ مِنۡهُمۡ كُلَّ بَنَانٖ ﴿١٢﴾

ذَٰلِكَ بِأَنَّهُمۡ شَآقُّواْ ٱللَّهَ وَرَسُولَهُۥۚ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ﴿١٣﴾

ذَٰلِكُمۡ فَذُوقُوهُ وَأَنَّ لِلۡكَٰفِرِينَ عَذَابَ ٱلنَّارِ ﴿١٤﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ زَحۡفٗا فَلَا تُوَلُّوهُمُ ٱلۡأَدۡبَارَ ﴿١٥﴾

وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ وَلِيُبْلِىَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

ذَٰلِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَٰفِرِينَ ﴿١٨﴾

إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَعُودُوا۟ نَعُدْ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ ﴿١٩﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾

وَلَا تَكُونُوا۟ كَٱلَّذِينَ قَالُوا۟ سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

۞ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾

وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٢٣﴾

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ وَأَنَّهُۥٓ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

وَٱتَّقُوا۟ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُوا۟ مِنكُمْ خَآصَّةً ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢٥﴾

وَٱذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَـٰتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَخُونُوا۟ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓا۟ أَمَـٰنَـٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ ﴿٢٧﴾

وَٱعۡلَمُوٓاْ أَنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ فِتۡنَةٞ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجۡرٌ
عَظِيمٞ ٢٨

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَتَّقُواْ ٱللَّهَ يَجۡعَل لَّكُمۡ فُرۡقَانٗا وَيُكَفِّرۡ
عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيَغۡفِرۡ لَكُمۡۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ٢٩

وَإِذۡ يَمۡكُرُ بِكَ ٱلَّذِينَ كَفَرُواْ لِيُثۡبِتُوكَ أَوۡ يَقۡتُلُوكَ أَوۡ يُخۡرِجُوكَۚ
وَيَمۡكُرُونَ وَيَمۡكُرُ ٱللَّهُۖ وَٱللَّهُ خَيۡرُ ٱلۡمَٰكِرِينَ ٣٠

وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا قَالُواْ قَدۡ سَمِعۡنَا لَوۡ نَشَآءُ لَقُلۡنَا مِثۡلَ
هَٰذَآۙ إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٣١

وَإِذۡ قَالُواْ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلۡحَقَّ مِنۡ عِندِكَ فَأَمۡطِرۡ
عَلَيۡنَا حِجَارَةٗ مِّنَ ٱلسَّمَآءِ أَوِ ٱئۡتِنَا بِعَذَابٍ أَلِيمٖ ٣٢

وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمۡ وَأَنتَ فِيهِمۡۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمۡ
وَهُمۡ يَسۡتَغۡفِرُونَ ٣٣

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً ۚ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾

إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾

لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجْعَلَ ٱلْخَبِيثَ بَعْضَهُۥ عَلَىٰ بَعْضٍ فَيَرْكُمَهُۥ جَمِيعًا فَيَجْعَلَهُۥ فِى جَهَنَّمَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٣٧﴾

قُل لِّلَّذِينَ كَفَرُوٓا۟ إِن يَنتَهُوا۟ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن يَعُودُوا۟ فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ ﴿٣٨﴾

وَقَٰتِلُوهُمۡ حَتَّىٰ لَا تَكُونَ فِتۡنَةٞ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِۚ فَإِنِ ٱنتَهَوۡاْ فَإِنَّ ٱللَّهَ بِمَا يَعۡمَلُونَ بَصِيرٞ ٣٩

وَإِن تَوَلَّوۡاْ فَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَوۡلَىٰكُمۡۚ نِعۡمَ ٱلۡمَوۡلَىٰ وَنِعۡمَ ٱلنَّصِيرُ ٤٠

۞ وَٱعۡلَمُوٓاْ أَنَّمَا غَنِمۡتُم مِّن شَيۡءٖ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱبۡنِ ٱلسَّبِيلِ إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلۡنَا عَلَىٰ عَبۡدِنَا يَوۡمَ ٱلۡفُرۡقَانِ يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٤١

إِذۡ أَنتُم بِٱلۡعُدۡوَةِ ٱلدُّنۡيَا وَهُم بِٱلۡعُدۡوَةِ ٱلۡقُصۡوَىٰ وَٱلرَّكۡبُ أَسۡفَلَ مِنكُمۡۚ وَلَوۡ تَوَاعَدتُّمۡ لَٱخۡتَلَفۡتُمۡ فِي ٱلۡمِيعَٰدِ وَلَٰكِن لِّيَقۡضِيَ ٱللَّهُ أَمۡرٗا كَانَ مَفۡعُولٗا لِّيَهۡلِكَ مَنۡ هَلَكَ عَنۢ بَيِّنَةٖ وَيَحۡيَىٰ مَنۡ حَيَّ عَنۢ بَيِّنَةٖۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ٤٢

إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۗ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾

وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ لِيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾

وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَـٰنُ أَعْمَـٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّى جَارٌ لَّكُمْ ۖ فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ إِنِّىٓ أَخَافُ ٱللَّهَ ۚ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾

إِذْ يَقُولُ ٱلْمُنَـٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَـٰٓؤُلَآءِ دِينُهُمْ ۗ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ۙ ٱلْمَلَـٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـٰرَهُمْ وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٥٠﴾

ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّـٰمٍ لِّلْعَبِيدِ ﴿٥١﴾

كَدَأْبِ ءَالِ فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَفَرُوا۟ بِـَٔايَـٰتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٥٢﴾

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۙ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

كَدَأْبِ ءَالِ فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَـٰتِ رَبِّهِمْ
فَأَهْلَكْنَـٰهُم بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا۟
ظَـٰلِمِينَ ﴿٥٤﴾

إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُوا۟ فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

ٱلَّذِينَ عَـٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا
يَتَّقُونَ ﴿٥٦﴾

فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ
يَذَّكَّرُونَ ﴿٥٧﴾

وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَٱنۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ ۚ إِنَّ ٱللَّهَ لَا
يُحِبُّ ٱلْخَآئِنِينَ ﴿٥٨﴾

وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ سَبَقُوٓا۟ ۚ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾

وَأَعِدُّواْ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُواْ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

۞ وَإِن جَنَحُواْ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦١﴾

وَإِن يُرِيدُوٓاْ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ ٱللَّهُ ۚ هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾

يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلۡمُؤۡمِنِينَ عَلَى ٱلۡقِتَالِۚ إِن يَكُن مِّنكُمۡ عِشۡرُونَ صَٰبِرُونَ يَغۡلِبُواْ مِاْئَتَيۡنِۚ وَإِن يَكُن مِّنكُم مِّاْئَةٞ يَغۡلِبُوٓاْ أَلۡفٗا مِّنَ ٱلَّذِينَ كَفَرُواْ بِأَنَّهُمۡ قَوۡمٞ لَّا يَفۡقَهُونَ ﴿٦٥﴾

ٱلۡـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمۡ وَعَلِمَ أَنَّ فِيكُمۡ ضَعۡفٗاۚ فَإِن يَكُن مِّنكُم مِّاْئَةٞ صَابِرَةٞ يَغۡلِبُواْ مِاْئَتَيۡنِۚ وَإِن يَكُن مِّنكُمۡ أَلۡفٞ يَغۡلِبُوٓاْ أَلۡفَيۡنِ بِإِذۡنِ ٱللَّهِۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٦٦﴾

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسۡرَىٰ حَتَّىٰ يُثۡخِنَ فِي ٱلۡأَرۡضِۚ تُرِيدُونَ عَرَضَ ٱلدُّنۡيَا وَٱللَّهُ يُرِيدُ ٱلۡأٓخِرَةَۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ﴿٦٧﴾

لَّوۡلَا كِتَٰبٞ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمۡ فِيمَآ أَخَذۡتُمۡ عَذَابٌ عَظِيمٞ ﴿٦٨﴾

فَكُلُواْ مِمَّا غَنِمۡتُمۡ حَلَٰلٗا طَيِّبٗاۚ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿٦٩﴾

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ ٱللَّهُ فِي
قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ
غَفُورٞ رَّحِيمٞ ٧٠

وَإِن يُرِيدُواْ خِيَانَتَكَ فَقَدۡ خَانُواْ ٱللَّهَ مِن قَبۡلُ فَأَمۡكَنَ مِنۡهُمۡۗ وَٱللَّهُ
عَلِيمٌ حَكِيمٌ ٧١

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي
سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَٱلَّذِينَ
ءَامَنُواْ وَلَمۡ يُهَاجِرُواْ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَيۡءٍ حَتَّىٰ يُهَاجِرُواْۚ وَإِنِ
ٱسۡتَنصَرُوكُمۡ فِي ٱلدِّينِ فَعَلَيۡكُمُ ٱلنَّصۡرُ إِلَّا عَلَىٰ قَوۡمِۢ بَيۡنَكُمۡ
وَبَيۡنَهُم مِّيثَٰقٞۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٧٢

وَٱلَّذِينَ كَفَرُواْ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٍۚ إِلَّا تَفۡعَلُوهُ تَكُن فِتۡنَةٞ فِي
ٱلۡأَرۡضِ وَفَسَادٞ كَبِيرٞ ٧٣

وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ
وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ هُمُ ٱلۡمُؤۡمِنُونَ حَقّٗاۚ لَّهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٧٤

وَٱلَّذِينَ ءَامَنُواْ مِنۢ بَعۡدُ وَهَاجَرُواْ وَجَٰهَدُواْ مَعَكُمۡ فَأُوْلَٰٓئِكَ مِنكُمۡۚ
وَأُوْلُواْ ٱلۡأَرۡحَامِ بَعۡضُهُمۡ أَوۡلَىٰ بِبَعۡضٖ فِي كِتَٰبِ ٱللَّهِۚ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ
عَلِيمُۢ ٧٥

“They ask you, about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers.

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely -

The ones who establish prayer, and from what We have provided them, they spend.

Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.

[It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling,

Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.

[Remember, O believers], when Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers

That He should establish the truth and abolish falsehood, even if the criminals disliked it.

[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."

And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah . Indeed, Allah is Exalted in Might and Wise.

[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you

and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet.

[Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip."

That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed, Allah is severe in penalty.

"That [is yours], so taste it." And indeed for the disbelievers is the punishment of the Fire.

O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight].

And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah , and his refuge is Hell - and wretched is the destination.

And you did not kill them, but it was Allah who killed them. And you threw not, when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.

That [is so], and [also] that Allah will weaken the plot of the disbelievers.

If you [disbelievers] seek the victory - the defeat has come to you. And if you desist [from hostilities], it is best for you; but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allah is with the believers.

O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order].

And do not be like those who say, "We have heard," while they do not hear.

Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

Had Allah known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing.

O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty.

And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful.

O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].

And know that your properties and your children are but a trial and that Allah has with Him a great reward.

O you who have believed, if you fear Allah , He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.

And when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.

And when Our verses are recited to them, they say, "We have heard. If we willed, we could say [something] like this. This is not but legends of the former peoples."

And [remember] when they said, "O Allah , if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment."

But Allah would not punish them while you, [O Muhammad], are among them, and Allah would not punish them while they seek forgiveness.

But why should Allah not punish them while they obstruct [people] from al-Masjid al- Haram and they were not [fit to be] its guardians? Its [true] guardians are not but the righteous, but most of them do not know.

And their prayer at the House was not except whistling and handclapping. So taste the punishment for what you disbelieved.

Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah . So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered.

[This is] so that Allah may distinguish the wicked from the good and place the wicked some of them upon others and heap them all together and put them into Hell. It is those who are the losers.

Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them. But if they return [to hostility] - then the precedent of the former [rebellious] peoples has already taken place.

And fight them until there is no fitnah and [until] the religion, all of it, is for Allah . And if they cease - then indeed, Allah is Seeing of what they do.

But if they turn away - then know that Allah is your protector. Excellent is the protector, and Excellent is the helper.

And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion - the day when the two armies met. And Allah , over all things, is competent.

[Remember] when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you. If you had made an appointment [to meet], you would have missed the appointment. But [it was] so that Allah might accomplish a matter already destined - that those who perished [through disbelief] would perish upon

evidence and those who lived [in faith] would live upon evidence; and indeed, Allah is Hearing and Knowing.

When Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allah saved [you from that]. Indeed, He is Knowing of that within the breasts.

And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allah might accomplish a matter already destined. And to Allah are [all] matters returned.

O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful.

And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.

And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah . And Allah is encompassing of what they do.

And [remember] when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two armies sighted each other, he turned on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed I fear Allah . And Allah is severe in penalty."

[Remember] when the hypocrites and those in whose hearts was disease said, "Their religion has deluded those [Muslims]." But whoever relies upon Allah - then indeed, Allah is Exalted in Might and Wise.

And if you could but see when the angels take the souls of those who disbelieved... They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire.

That is for what your hands have put forth [of evil] and because Allah is not ever unjust to His servants."

[Theirs is] like the custom of the people of Pharaoh and of those before them. They disbelieved in the signs of Allah , so Allah seized them for their sins. Indeed, Allah is Powerful and severe in penalty.

That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.

[Theirs is] like the custom of the people of Pharaoh and of those before them. They denied the signs of their Lord, so We destroyed them for their sins, and We drowned the people of Pharaoh. And all [of them] were wrongdoers.

Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not [ever] believe -

The ones with whom you made a treaty but then they break their pledge every time, and they do not fear Allah .

So if you, gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded.

If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors.

And let not those who disbelieve think they will escape. Indeed, they will not cause failure [to Allah].

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.

And if they incline to peace, then incline to it [also] and rely upon Allah . Indeed, it is He who is the Hearing, the Knowing.

But if they intend to deceive you - then sufficient for you is Allah . It is He who supported you with His help and with the believers

And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.

O Prophet, sufficient for you is Allah and for whoever follows you of the believers.

O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.

Now, Allah has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred [who are] steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by permission of Allah . And Allah is with the steadfast.

It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah 's enemies] in the land. Some Muslims desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise.

If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment.

So consume what you have taken of war booty [as being] lawful and good, and fear Allah . Indeed, Allah is Forgiving and Merciful.

O Prophet, say to whoever is in your hands of the captives, "If Allah knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allah is Forgiving and Merciful."

But if they intend to betray you - then they have already betrayed Allah before, and He empowered [you] over them. And Allah is Knowing and Wise.

Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.

And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption.

But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.

And those who believed after [the initial emigration] and emigrated and fought with you - they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah . Indeed, Allah is Knowing of all things."

Discussion on Verses 1-75 of 75

The opening of verse 1 highlights the significance of exploring and examining pertinent subjects related to both Islamic and worldly knowledge. Chapter 8 Al Anfal, verse 1:

"*They ask you…"*

Regarding religious knowledge, individuals should focus their research and study on subjects that Allah, the Exalted, will inquire about on Judgement Day, such as the treatment of one's neighbor. Topics that will not be addressed on Judgement Day are irrelevant and merely serve to waste a person's time and effort. Only those who have already acted upon the pertinent topics can afford to invest their energy in irrelevant matters. Since it is nearly impossible to fully accomplish this, individuals must direct all their efforts, time, and energy towards exploring and acting upon those areas of religious knowledge that will be questioned on Judgement Day, while disregarding everything else. An example of a pertinent topic is subsequently referenced in the first verse. Chapter 8 Al Anfal, verse 1:

"They ask you about the bounties [of war]…"

Following the Battle of Badr, which was the inaugural battle in Islam, certain Companions, may Allah be pleased with them, engaged in a disagreement regarding the war spoils. While some gathered the spoils, others chased after the non-Muslim soldiers to prevent their return, and some stayed behind to protect the Holy Prophet Muhammad, peace and blessings be upon him, from any potential surprise attack. This contention resulted in Allah, the Exalted, assigning all of it to His Holy Prophet Muhammad, peace and blessings be upon him. The Holy Prophet Muhammad, peace and blessings be upon him, subsequently allocated it equally among the soldiers. This has been discussed in Tafsir Ibn Kathir, Volume 4, Page 253 and in Sirat Ibn Hisham, Page 134. Chapter 8 Al Anfal, verse 1:

“They ask you, [i.e. Prophet Muhammad, peace and blessings be upon him], about the bounties [of war]. Say, "The bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers.”

This verse served to motivate the Companions, may Allah be pleased with them, to concentrate on genuinely obeying Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, rather than pursuing worldly possessions. It is crucial to highlight that acquiring spoils was always regarded as an additional benefit for them, and it was never their primary objective. Their true intention was consistently to engage in striving to earn the pleasure of Allah, the Exalted. If their sole interest had been in the spoils of war, it would have been illogical for them to fight alongside the Muslim army in any of their confrontations, as they frequently faced overwhelming odds and were often outmatched in terms of strength and armament. The contention that arose occurred only after the battle had

ended and the opportunity to gain spoils was presented to them. That being said, generally speaking, this verse encourages muslims to always seek the pleasure of Allah, the Exalted, in their actions and avoid seeking worldly benefits through their obedience of Allah, the Exalted. The one who behaves in this manner will eventually adopt insincerity to Allah, the Exalted, whereby they act only for the sake of worldly gain. The one who acts for any reason other than to please Allah, the Exalted, will not obtain any reward from Him for the good deeds they perform. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. In addition, as warned in verse 1, the one who acts in order to gain worldly things, such as leadership, will inevitably misuse the blessings they have been granted in order to obtain their desires. This will prevent them from fulfilling the rights of Allah, the Exalted, and people. As a result, disunity, injustice and corruption will spread within society. Chapter 8 Al Anfal, verse 1:

"…*Say, "The bounties is for Allah and the Messenger." So fear Allah and amend that which is between you…""*

Therefore, one must avoid using good deeds in order to gain worldly things and instead prove their belief in Allah, the Exalted, by sincerely obeying Him and His Holy Prophet Muhammad, peace and blessings be upon him, in order to please Allah, the Exalted. Chapter 8 Al Anfal, verse 1:

"…So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers."

Allah, the Exalted, has created plenty of means for a person to obtain worldly means, such as wealth and children, they should not use Islam to obtain them as this contradicts the behaviour of the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, and therefore contradicts real belief in Allah, the Exalted. Chapter 8 Al Anfal, verse 1:

"…obey Allah and His Messenger, if you should be believers."

Obedience to Allah, the Exalted, requires the fulfillment of various aspects of the Holy Quran. This includes not only reciting it accurately and consistently but also comprehending and implementing its teachings. Consequently, Muslims should refrain from merely reciting it in a language they do not understand, as this is insufficient for attaining success through the Holy Quran, which serves as a guide rather than merely a text for recitation. Similar to how a map cannot lead an individual to their destination without being utilized, the Holy Quran cannot provide guidance towards peace of mind in both worlds unless it is understood and acted upon.

Obeying the Holy Prophet Muhammad, peace and blessings be upon him, requires that one reinforces their spoken affirmation of faith, love, and respect for him by studying and implementing his teachings. Chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."”

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

To develop one's character in alignment with his esteemed character is crucial, embracing virtues such as patience, gratitude, and generosity while discarding vices like envy, pride, and greed. This change promotes inner tranquillity, as embodying positive characteristics leads peace of mind. By learning from the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, individuals can also correctly represent him to the world. Failing to uphold this duty risks misrepresentation, which can distance both non-Muslims and fellow Muslims from the beauty of Islamic teachings. Such misrepresentation may result in unwarranted criticism of the Holy Prophet Muhammad, peace and blessings be upon him, especially when the negative behaviours of certain Muslims are observed. Every Muslim carries the obligation to accurately represent Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, to the wider community and will therefore be held accountable for it in both worlds.

Furthermore, akin to the previous nations that failed to practically support their verbal declaration of love for their Holy Prophets, peace be upon them, those who failed to embody their teachings will not reunite with them in the afterlife. Similarly, Muslims who do not sincerely follow the Holy Prophet Muhammad, peace and blessings be upon him, will not be with him in the hereafter. Instead, individuals will be joined with those they chose to emulate in this life. This principle is emphasized in a Hadith recorded in Sunan Abu Dawud, number 4031.

Obeying Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, will guarantee that individuals utilize the blessings bestowed upon them in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This adherence will facilitate the achievement of a balanced state between mind and body, enabling individuals to effectively prioritize all facets of their lives while preparing for their accountability on the Day of Judgement. Such conduct will ultimately foster peace in both worlds.

Conversely, if an individual fails to substantiate their verbal affirmation of faith with corresponding actions, they will inevitably misuse the blessings they have received. Consequently, they will find themselves in a disordered mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience fleeting joys in this life. Chapter 8 Al Anfal, verse 1:

“…and obey Allah and His Messenger, if you should be believers.”

In addition, one must support their verbal declaration of faith in Allah, the Exalted, with actions otherwise they may well lose their faith before leaving this world. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive necessary sustenance, like sunlight, will perish, so too can an individual's faith diminish and perish if it

is not sustained by acts of obedience. This represents the most significant loss.

After encouraging muslims to support their verbal declaration of faith in Him with actions, Allah, the Exalted, then discusses some characteristics of faith. Chapter 8 Al Anfal, verse 2:

“The believers are only those who, when Allah is mentioned, their hearts become fearful…”

A believer fears being held accountable by Allah, the Exalted. This fear is important as it encourages one to prepare for their accountability by avoiding sins and performing good deeds, which involves correctly using the blessings they have been granted as outlined in Islamic teachings. In addition, even though they remember Allah, the Exalted, by obeying Him, yet they fear their good deeds will not be accepted due to a fault, such as insincerity, or their sins will overcome their good deeds. As a result, their fear protects them from adopting wishful thinking in respect to the mercy and forgiveness of Allah, the Exalted. Wishful thinking is characterized by a persistence in disobeying Allah, the Exalted, while simultaneously anticipating His mercy and forgiveness in both this world and the hereafter. Such an attitude holds no significance in Islam. In contrast, genuine hope entails striving to obey Allah, the Exalted, which involves utilizing the blessings bestowed upon them in accordance with Islamic principles followed by a sincere hope for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is elaborated upon in a Hadith recorded in Jami At Tirmidhi, number 2459. Consequently, it is essential to

recognize this difference and to cultivate authentic hope in the mercy and forgiveness of Allah, the Exalted, while steering clear of wishful thinking, as the latter will not benefit them in this life or the next.

The fear they possess encourages them to remain firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. But this is only possible when they dedicate time and energy to learning and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 Al Anfal, verse 2:

"…and when His verses are recited to them, it increases them in faith…"

In addition, the more they study Islamic teachings the stronger their faith becomes. A robust faith is essential for maintaining a commitment to obeying Allah, the Exalted, in all circumstances, whether in times of prosperity or adversity. This strong faith is cultivated through the comprehension and application of the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, results in tranquillity in this life and the hereafter. Conversely, individuals who are uninformed about Islamic principles tend to possess weak faith, rendering them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This lack of insight can obscure the fact that relinquishing their desires in favour of adhering to the commands of Allah, the Exalted, is fundamental to achieving true peace in both worlds.

Consequently, it is imperative for individuals to fortify their faith through the pursuit of Islamic knowledge and its practical application, ensuring their unwavering obedience to Allah, the Exalted, at all times. This entails appropriately utilizing the blessings bestowed upon them, as delineated by Islamic teachings, ultimately fostering a harmonious mental and physical state and the correct prioritization of all aspects of their lives.

Furthermore, the stronger one's faith, the more one can comprehend the wisdom behind the challenges they encounter. For instance, an individual with strong faith recognizes that enduring hardships with patience can lead to the forgiveness of their minor sins. This guidance is found in a Hadith recorded in Imam Bukhari's, Adab Al Mufrad, number 492. It is significantly preferable to have one's minor sins forgiven by confronting difficulties with patience rather than standing before Allah, the Exalted, with those sins on the Day of Judgement. Additionally, strong faith instructs a Muslim that part of life's trials in this world is that not all the wisdom behind the challenges they face will be disclosed to them. As a result, they will trust that whatever Allah, the Exalted, chooses for them is best, even if this is not obvious to them. Chapter 8 Al Anfal, verse 2:

"…and when His verses are recited to them, it increases them in faith; and upon their Lord they rely."

Their trust will aid them in remaining firm on the obedience of Allah, the Exalted, in both times of ease and difficulty. In times of ease, they will show gratitude and in times of difficulty, they will show patience. Expressing gratitude through intention means acting solely to please Allah, the Exalted.

Expressing gratitude through speech entails either speaking positively or choosing to remain silent. Furthermore, expressing gratitude through actions requires utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Additionally, patience is characterized by refraining from complaints in both speech and actions, while steadfastly adhering to the obedience of Allah, the Exalted, with the belief that He always selects what is best for them, even when this may not be immediately apparent. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Consequently, an individual who consistently behaves appropriately in all circumstances will receive the unwavering support and mercy of Allah, the Exalted, which subsequently results in tranquility in both worlds. This guidance is mentioned in a Hadith recorded in Sahih Muslim, number 7500. Chapter 8 Al Anfal, verse 2:

"…and when His verses are recited to them, it increases them in faith; and upon their Lord they rely."

Generally speaking, having trust in Allah, the Exalted, entails utilizing the resources He has granted to an individual in accordance with Islamic teachings, and subsequently accepting that Allah, the Exalted, will determine the most favorable outcome for them, even if they fail to comprehend the wisdom behind His decisions. For instance, an individual suffering from illness should seek out the permissible medications at their disposal and then accept the decision of Allah, the Exalted, regarding the outcome of their treatment. Thus, placing trust in Allah, the Exalted, does not mean neglecting the resources one has been given.

As mentioned earlier, the one who adopts trust in Allah, the Exalted, will remain firm on His obedience in times of ease and difficulty. The central pillar of one's obedience is establishing the obligatory prayers. Consequently, all other actions within Islam are centered around the obligatory prayers. Chapter 8 Al Anfal, verse 3:

"The ones who establish prayer…"

The establishment of the obligatory prayers necessitates their correct performance, which includes adhering to their designated times. The significance of these prayers is frequently highlighted in the Holy Quran, as they serve as a vital manifestation of one's faith in Allah, the Exalted. Furthermore, the five obligatory prayers, which are spread throughout the day, function as a continual reminder of the Day of Judgement, assisting individuals in their readiness for it, with each part of the prayer symbolically linked to Judgement Day. Standing upright during prayer represents how

one will present themselves before Allah, the Exalted, on that Great Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

Bowing serves as a significant reminder of the numerous individuals who will face criticism on Judgement Day for failing to adhere to the commands of Allah, the Exalted, throughout their lives on Earth. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique emphasizes the failure to wholly submit to the will of Allah, the Exalted, in every facet of life. The act of prostration during prayer serves as a reminder of the summons for all to prostrate before Allah, the Exalted, on Judgement Day. Those who did not completely submit to Him during their earthly existence, which entails adhering to His directives in all aspects of life, will find that they are unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

Assuming a kneeling posture during prayer serves as a significant reminder of the position one will adopt before Allah, the Exalted, on the Day of Judgement, accompanied by anxiety regarding their final destiny. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.""

Individuals who keep these elements in consideration while praying will perform their prayers correctly, thereby ensuring their true submission to Allah, the Exalted, during the intervals between the obligatory prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

As a result, they will remain steadfast on obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects and individuals in their lives, while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity in both worlds. Chapter 8 Al Anfal, verse 3:

“The ones who establish prayer, and from what We have provided them, they spend.”

This verse clearly indicates that every blessing one possesses has been bestowed upon them as a loan rather than as a gift. A gift signifies ownership, while a loan implies that the blessing must be returned to its rightful Owner, namely Allah, the Exalted. The sole method of returning the blessings of this material world, which have been provided as a loan to individuals, is by utilizing them in manners that are pleasing to Allah, the Exalted. This, in essence, constitutes true gratitude and results in an increase in blessings in both worlds. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

The worldly blessings bestowed upon individuals as a loan must ultimately be returned to their rightful Owner, Allah, the Exalted, whether willingly or

through compulsion. If these blessings are returned willingly, the individuals will be rewarded abundantly; however, if they are returned through compulsion, such as at the time of death, these blessings will turn into a burden for them in both this life and the hereafter.

On the other hand, a Muslim will inherit Paradise, which signifies that they will receive ownership of it as a divine gift. This is why Muslims will have the freedom to engage in whatever they desire in Paradise, as they will be granted its ownership. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

It is essential for Muslims to comprehend the distinction between a gift and a loan, as this understanding encourages them to utilize the blessings of this material world appropriately as outlined in Islamic teachings. Chapter 8 Al Anfal, verse 3:

"…and from what We have provided them, they spend."

When one supports their verbal declaration of faith with actions by correctly using the blessings they have been granted as outlined in Islamic

teachings, they prove their faith in Allah, the Exalted. Chapter 8 Al Anfal, verses 2-4:

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely. The ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly…”

This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects and individuals in their lives, while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will ensure they gain the noble provision of peace of mind in both worlds. Chapter 8 Al Anfal, verse 4:

“…For them are degrees [of high position] with their Lord and forgiveness and noble provision.”

Whereas, the one who fails to support their verbal declaration of faith with actions will inevitably misuse the blessings they have been granted. As a result, they will be in a state of mental and physical imbalance, misplacing everything and everyone around them, and failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both aspects of life, despite any worldly

comforts they may enjoy. In addition, those who fail to support their verbal declaration of faith are in great danger of losing it. It is essential to recognize that faith resembles a plant that requires sustenance from acts of obedience in order to thrive and endure. Just as a plant that lacks vital components such as sunlight will perish, a person's faith may also perish if it is not supported by obedient deeds.

After encouraging muslims to support their verbal declaration of faith in Him with actions, Allah, the Exalted, discusses an example of this from Islamic history. Chapter 8 Al Anfal, verse 5:

"[It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth…"

The Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, supported their verbal declaration of faith in Allah, the Exalted, with actions by sincerely obeying Him at all times, even if this meant fighting to defend Islam from its enemies.

As the non-Muslims of Mecca clearly indicated that there would be nothing but conflict between the two cities as long as Medina remained an established Islamic state, the Holy Prophet Muhammad, peace and blessings be upon him, sought to undermine the determination of the non-

Muslims of Mecca by targeting their financial resources. The non-Muslims of Mecca would pass near Medina while traveling for trade. Consequently, the Holy Prophet Muhammad, peace and blessings be upon him, aimed at these traveling caravans to disrupt the financial stability of the non-Muslims of Mecca and to seek restitution for the property and wealth that he and his Companions, may Allah be pleased with them, had to leave behind in Mecca during their migration to Medina.

In the second year following the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, a small Muslim contingent, led by the Holy Prophet Muhammad, peace and blessings be upon him, set out from Medina to intercept a trading caravan owned by the leaders of the non-Muslims of Mecca. During their journey, the Holy Prophet Muhammad, peace and blessings be upon him, received news that the leaders of the non-Muslims of Mecca had assembled an army to challenge the Muslims. This situation culminated in the first battle of Islam, known as the Battle of Badr. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Page 267.

It is important to note that not all the Companions, may Allah be pleased with them, accepted Islam at the same time, nor did they possess the same level of knowledge and faith in Islam. As a result, some of the new muslims who had not endured the difficulties the earlier Companions, may Allah be pleased with them, faced, nor did they possess the same level of faith as them, became hesitant when they were called upon to fight in order to protect Islam. Chapter 8 Al Anfal, verses 5-6:

“[It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling. Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.”

Unlike other ways of life which have been altered or fabricated to suit the desires of people, Islam demands people to make sacrifices in order to achieve peace of mind in both worlds. One must understand that just like they cannot achieve worldly success, such as becoming a doctor, without facing hardship, such as exams, neither can one achieve peace of mind in both worlds without struggle and overcoming difficulties. It is strange how people understand that they cannot achieve success in this world without effort yet they expect to achieve peace of mind in this world and Paradise in the next world without sacrifice.

Furthermore, a true indication of genuine faith in Allah, the Exalted, is the ability to remain unwavering in His obedience under all circumstances, whether in moments of comfort or hardship. Indeed, challenging times are essential to distinguish between those who faithfully obey Allah, the Exalted, and those who do not, as it is generally less challenging to obey Allah, the Exalted, during periods of ease than it is during times of adversity. Chapter 29 Al Ankabut, verses 2-3:

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.”

One must consequently uphold their obedience to Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them as described in Islamic teachings, while always being aware that He will ultimately grant them support and relief. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

However, it is crucial to understand that this divine assistance does not align with the wishes of individuals. It is consistently in accordance with the boundless knowledge and wisdom of Allah, the Exalted. Consequently, this divine support manifests at the most opportune times for individuals and in the manner that is most beneficial for them, even if this may not be apparent to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One must therefore remain steadfast in their obedience to Allah, the Exalted, at all times, understanding that they will receive peace of mind and success in both worlds, regardless of whether this is apparent to them or not. The individual who embraces this mindset will effectively utilize the

blessings bestowed upon them, as described in Islamic teachings. This approach will guarantee that they achieve a harmonious state of mind and body, aligning all aspects of their life while adequately preparing for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 8 Al Anfal, verses 5-7:

“[It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling. Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on. When Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours…”

In addition, one can only appreciate the widespread benefits of divine teachings and the importance of remaining steadfast on the obedience of Allah, the Exalted, at all times when they adopt strong faith. A robust faith is essential for upholding the commitment to follow Allah, the Exalted, in

every circumstance, whether in moments of ease or difficulty. This strong faith is cultivated through comprehending and implementing the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, yields tranquillity in both this life and the hereafter. Conversely, those who lack awareness of Islamic principles often possess a fragile faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This absence of understanding can obscure the reality that relinquishing their desires in favour of adhering to the commands of Allah, the Exalted, is crucial for achieving true peace in both worlds. Consequently, it is imperative for individuals to fortify their faith by pursuing Islamic knowledge and implementing it in their lives, thereby ensuring their unwavering obedience to Allah, the Exalted, at all times. This entails utilizing the blessings they have received in alignment with Islamic teachings, ultimately fostering a balanced mental and physical state and appropriately prioritizing all aspects of their lives. Indeed, it was the unwavering faith of the early Companions, may Allah be pleased with them, that inspired them to remain steadfast in their obedience to Allah, the Exalted, at all times.

As previously stated, while on route to raid a caravan belonging to the non-Muslims of Mecca, which ultimately resulted in the Battle of Badr, the Holy Prophet Muhammad, peace and blessings be upon him, received word that the non-Muslim leaders of Mecca had assembled an army to challenge the Muslims. The Holy Prophet Muhammad, peace and blessings be upon him, sought the opinions of his Companions, may Allah be pleased with them, regarding the appropriate course of action.

At this juncture, Abu Bakr, may Allah be pleased with him, stood up and reassured the Holy Prophet Muhammad, peace and blessings be upon him, by vowing his unwavering support in all situations and urged the other Companions, may Allah be pleased with them, to follow suit. Subsequently, Umar Ibn Khattab, may Allah be pleased with him, also stood up and made a similar pledge: he committed his support to the Holy Prophet Muhammad, peace and blessings be upon him, and encouraged the others to do likewise. This has been discussed in Imam Muhammad As Sallaabee's, Umar Ibn Al Khattab, His Life & Times, Volume 1, Pages 93-94.

Al Miqdad Bin Amr, may Allah be pleased with him, also remarked that the Companions, may Allah be pleased with them, would not forsake him by emulating the actions of the nation of the Holy Prophet Musa, peace be upon him, when they disrespectfully proclaimed that the Holy Prophet Musa, peace be upon him, and his Lord could proceed to battle, as they had no intention of assisting him. Chapter 5 Al Ma'idah, verse 24:

"They said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here.""

In contrast, Miqdad, may Allah be pleased with him, proclaimed that the Companions, may Allah be pleased with them, would engage in battle alongside him in every circumstance. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Pages 250-260.

Since the majority of this Muslim army consisted of the Companions from Medina, may Allah be pleased with them, the Holy Prophet Muhammad, peace and blessings be upon him, sought their opinions. One of their leaders, Sa'd Bin Mu'adh, may Allah be pleased with him, recognized this and expressed on behalf of all the Companions from Medina, may Allah be pleased with them, that they would comply with any command he issued. He further stated that if they were instructed to dive into the sea to engage in battle, they would do so without hesitation, and none would refrain. This has been discussed in Imam Safi Ur Rahman's, The Sealed Nectar, Pages 212-213.

This event therefore indicates the importance of adopting strong faith through learning and acting on Islamic teachings so that one remains firm on the obedience of Allah, the Exalted, at all times. Strong faith will ensure one accepts that whatever Allah, the Exalted, chooses for them is best, even if this is not obvious to them and contradicts their desires. Chapter 8 Al Anfal, verse 7:

"When Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the root of the disbelievers."

Some of the new muslims hoped they would only confront the trading caravan which was lightly armed instead of confronting the heavily armed

army of the non-muslims from Mecca which had gathered against them. But Allah, the Exalted, intended that the muslim army would fight and defeat the non-muslim army. This defeat was significant as many of the leaders of the non-muslims of Mecca were killed during the Battle of Badr. In addition, this defeat was a clear sign of the truthfulness of Islam, as the muslim army consisted of around 300 poorly equipped soldiers who defeated a heavily armed army of 1000 soldiers. This defeat should have encouraged the non-muslims to accept the truth of Islam, especially when they clearly recognized that the Holy Quran were not the words of a human, as they were masters of the Arabic language and as they recognized the Holy Prophet Muhammad, peace and blessings be upon him, as an honest and trustworthy person whose noble character was unparalleled. Chapter 10 Yunus, verse 16:

"…for I had remained among you a lifetime before it. Then will you not reason?"

And chapter 8 Al Anfal, verses 7-8:

"…*But Allah intended to establish the truth by His words and to eliminate the root of the disbelievers. That He should establish the truth and abolish falsehood, even if the criminals disliked it."*

Generally speaking, one must observe history and appreciate the fact that even if falsehood established itself within a society, a time eventually came when it was erased by the truth, despite the level of power and influence falsehood had reached. Every society in history who misused the power and influence they were granted faced the same fate: destruction, one way or another. Whereas, the societies which established the divine code of conduct they were granted obtained peace of mind on an individual and societal level. Things only changed in a negative way for them, when they abandoned the divine code of conduct they were granted by misusing the blessings they had been granted. From this historic truth, one should learn the importance of remaining firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This alone will ensure they achieve a harmonious balance of mind and body and correctly placing everything and everyone within their life while effectively preparing for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. In addition, this behaviour will ensure the rights of people are fulfilled and as a result, justice and peace will spread within society. But if a person and the wider society decides to ignore Islamic teachings, then they will misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, leading to the misplacement of everything and everyone in their lives, and they will inadequately prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience certain worldly luxuries. In addition, their behaviour will prevent them from fulfilling the rights of people, as a result, injustice and corruption will spread within society. These two outcomes are obvious when one observes history, even if they do not believe in any religion. Chapter 8 Al Anfal, verse 8:

“That He should establish the truth and abolish falsehood, even if the criminals disliked it.”

Consequently, an individual must embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should conduct themselves like a wise patient who accepts and follows their doctor's medical advice, understanding that it is in their best interest, despite being prescribed unpleasant medications and a stringent dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who embraces and acts upon Islamic teachings. This is due to the fact that only Allah, the Exalted, possesses the knowledge necessary to ensure a person achieves a harmonious mental and physical state and appropriately organizes everything and everyone in their life. The understanding of human mental and physical conditions held by society will never suffice to achieve this result, regardless of the extensive research conducted, as it cannot address every challenge a person may encounter in life; their guidance cannot prevent all forms of mental and physical stress, nor can it enable one to accurately position everything and everyone in their life, owing to limited knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, possesses this knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. Although, in many instances, patients may not comprehend the scientific principles underlying the medications prescribed to them and thus place their blind trust in their doctor, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impacts on their lives. He does not require individuals to accept the teachings of Islam without question; rather, He desires them to acknowledge its veracity through its evident proofs. However, this necessitates that a person approaches the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

Furthermore, since Allah, the Exalted, is the sole authority over the spiritual hearts of individuals, the abode of peace of mind, He alone determines who is granted it and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow peace of mind and His support solely upon those who utilize the blessings He has provided in accordance with the principles outlined in Islamic teachings. Chapter 8 Al Anfal, verse 9:

“When you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."”

During the Battle of Badr, Allah, the Exalted, sent thousands of Angels to help the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. This has been discussed in Imam Muhammad As Sallaabee's, The Noble Life of the Prophet (PBUH), Volume 1, Pages 977-978 and in Imam Wahidi's, Asbab Al Nuzul, 8:17, Page 82.

As long as one remains firm on the obedience of Allah, the Exalted, they will gain His support. This support will guide them through every situation, whether times of ease or difficulty, so that they respond in the correct way to every situation. Chapter 65 At Talaq, verse 2:

"…And whoever fears Allah - He will make for him a way out."

This will ensure they remain firm on obeying Allah, the Exalted, as outlined in Islamic teachings. This will assist them in attaining a harmonious equilibrium between mind and body, they will correctly place all things within their life while preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace of mind in both worlds.

In addition, one must try to appreciate the infinite power of Allah, the Exalted, according to their ability, as this will remove any doubts of

obtaining His help, even in situations which seem impossible. Chapter 8 Al Anfal, verse 10:

“And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise.”

But as indicated by the end of this verse, it is crucial to recognize that this divine assistance is granted in accordance with the boundless knowledge and wisdom of Allah, the Exalted, rather than the wishes or schedules of individuals. As a result, this divine assistance comes at the most favorable time and appears in the most impactful way, even if it is not obvious to individuals. Thus, one should consistently commit to the genuine obedience of Allah, the Exalted, while holding onto the conviction that they will be granted support in both worlds, even if that support is not readily visible to them.

In order to strengthen one’s faith in respect to the divine attributes of Allah, the Exalted, such as appreciating His ability to aid people even in impossible situations, one must study the divine attributes which have been discussed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Muslims should initially comprehend the significance of the divine attributes and names, subsequently embodying these meanings according to their created ability in their character through their actions, such as learning to forgive others, just like Allah, the Exalted, is All Forgiving, and having mercy on others, just like Allah, the Exalted, is All Merciful, until these qualities are deeply

ingrained in their spiritual hearts, enabling them to attain positive characteristics. This will ensure they utilize the blessings bestowed upon them in manners that are pleasing to Allah, the Exalted, as delineated in the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will help them achieve a balanced harmony between mind and body, they will correctly place everything and everyone within their life and correctly prepare for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

In addition, to avoid the formation of a distorted understanding of Allah, the Exalted, it is essential to study His divine attributes and names as presented in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Acquiring this knowledge fosters a correct belief in Allah, the Exalted, and encourages sincere obedience by utilizing the blessings He has bestowed upon them in line with Islamic principles. Conversely, a deficiency in knowledge concerning the divine attributes and names of Allah, the Exalted, can lead to erroneous beliefs that leads to disobedience, such as wishful thinking. For instance, an individual who correctly understands that Allah, the Exalted, is All-Forgiving will earnestly strive to obey Him, hoping to attain His forgiveness for their transgressions. In contrast, a person who does not fully comprehend the nature of the forgiveness of Allah, the Exalted, may continue in disobedience, erroneously believing they will be pardoned irrespective of their conduct.

Allah, the Exalted, then discusses some other ways He aided the Companions, may Allah be pleased with them, during the Battle of Badr. Chapter 8 Al Anfal, verse 11:

“When He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet.”

As the non-Muslim army arrived at the battlefield of Badr first, they established their camp in what seemed to be the more advantageous location, while the Companions, may Allah be pleased with them, were relegated to what appeared to be the less favorable site. However, following a rainfall, this scenario changed, and the camp of the Companions, may Allah be pleased with them, transformed into the more advantageous position. The rain solidified the ground where they were stationed. Additionally, the rain facilitated the collection of water for ablution and other necessities. This has been discussed in Tafsir Ibn Kathir, Volume 4, Pages 271-272.

The drowsiness they were granted was due to a sense of security which Allah, the Exalted, placed in their hearts which protected them from the whisperings of the Devil. If they were terrified, they would not have slept. This sleep also allowed them to be fully rested before the battle. The only one who did not sleep was the Holy Prophet Muhammad, peace and blessings be upon him. He spent the night praying and supplicating to Allah, the Exalted, for victory. This has been discussed in a Hadith found in Musnad Ahmad, number 1161.

Verse 11 and the event at the Battle of Badr suggest that even when circumstances appear less than ideal, one should steadfastly adhere to the sincere obedience of Allah, the Exalted, as blessings and success will be bestowed upon them regardless of how the situation seems.

In general terms, a Hadith recorded in Sunan Ibn Majah, number 4168, reveals that the Holy Prophet Muhammad, peace and blessings be upon him, counseled Muslims against questioning destiny, as this may lead to the influence of the Devil. He urged Muslims to accept the decisions of Allah, the Exalted, as they often fail to perceive the underlying wisdoms due to their limited perspective and lack of comprehension. This, in turn, fosters impatience and results in the loss of rewards. Individuals should contemplate their past experiences where they mistakenly believed something to be beneficial when it was detrimental, and vice versa, to motivate them to maintain patience, as the advantages and wisdoms will eventually be revealed to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

It is essential to recognize that Allah, the Exalted, is not obligated to provide anyone with an explanation regarding how His decrees serve their benefit. Individuals must comprehend their role in the universe as servants of Allah, the Exalted. The Master is never required to justify to the servant the decisions He makes. Part of having faith in Allah, the Exalted, involves

maintaining patience and continuing to obey Him by utilizing the blessings bestowed upon them appropriately, in accordance with Islamic principles, even if they do not grasp the wisdom behind His decisions, while trusting that He will assist them at the most suitable time and in the most appropriate manner, even if this is not immediately apparent to them. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

This is indeed an aspect of the test of life in this world. Chapter 29 Al Ankabut, verses 2-3:

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.”

As discussed earlier, Allah, the Exalted, aided the muslim army via thousands of Angels who physically took part in the Battle of Badr. Chapter 8 Al Anfal, verse 12:

“When your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip."”

On one occasion, during the Battle of Badr, a Companion, may Allah be pleased with him, chased after a non-Muslim soldier and heard the sound of a whip along with someone speaking, despite the absence of any other individuals. He discovered the non-Muslim deceased. Upon reporting this incident to the Holy Prophet Muhammad, peace and blessings be upon him, he affirmed that it was an Angel from the third Heaven. This account is recorded in a Hadith found in Sahih Muslim, number 4588.

On another occasion, an Angel assisted a Companion, may Allah be pleased with him, in capturing Abbas Bin Abdul Muttalib, the uncle of the Holy Prophet Muhammad, peace and blessings be upon him. Abbas had been pressured by the non-Muslims of Mecca to ally with them during this battle. This event is referenced in a Hadith found in Musnad Ahmad, Number 948.

Chapter 8 Al Anfal, verse 12:

“When your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved…””

Generally speaking, this verse conveys that individuals who disobey Allah, the Exalted, will ultimately fail to attain peace of mind and success, even if this is not immediately apparent to them. One should not fall into the error of thinking that the attainment of worldly possessions, such as wealth and influence, signifies true success. If this were the case, then the affluent and renowned would be the most fulfilled and content individuals on the planet. However, this is evidently not true, as those who are wealthy and famous yet disobey Allah, the Exalted, by misusing the blessings bestowed upon them often find themselves grappling with severe mental health issues, including depression, substance abuse, and suicidal thoughts. Chapter 8 Al Anfal, verse 13:

“That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed, Allah is severe in penalty.”

In addition, if they persist on misusing the blessings they have been granted they will fail to prepare correctly for their accountability on the Day of Judgement. Chapter 8 Al Anfal, verse 14:

“"That [is yours], so taste it." And indeed for the disbelievers is the punishment of the Fire.”

Consequently, it is essential to recognize that genuine success is found in achieving tranquility of mind in both this life and the hereafter. This can only be accomplished by utilizing the blessings one has been given in accordance with Islamic principles. Such adherence will guarantee a harmonious mental and physical state, allowing individuals to appropriately prioritize everything and everyone in their lives while adequately preparing for the Day of Judgement. Therefore, an individual should accept and apply Islamic principles for their own advantage, even if these principles clash with their personal wishes. They ought to behave like a wise patient who adheres to their physician's medical recommendations, recognizing that it serves their best interests, even if it requires enduring unpleasant treatments and sticking to a rigid diet. Just as this sensible patient will achieve optimal mental and physical well-being, similarly, the person who embraces and follows Islamic teachings will also prosper.

Chapter 8 Al Anfal, verses 13-14:

“That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed, Allah is severe in penalty. “That [is yours], so taste it." And indeed for the disbelievers is the punishment of the Fire.”

Ultimately, since the entirety of creation is owned by and falls under the absolute control and authority of Allah, the Exalted, individuals have no option but to adhere to His regulations. Just as one encounters difficulties for not following the laws established by the governing body of a specific nation, similarly, they will encounter difficulties in both worlds if they disregard the directives of the Sovereign of the universe. While a person may choose to leave a nation if they disagree with its laws, they cannot escape to a place where the authority and regulations of Allah, the Exalted, do not prevail. Although individuals may alter the laws of their community, they will never possess the ability to modify the decrees and laws of Allah, the Exalted. Furthermore, akin to how a homeowner determines the rules of their residence, regardless of any objections from others, the universe is owned by Allah, the Exalted, who alone establishes the regulations governing it, irrespective of public opinion. Consequently, compliance with these rules is essential for one's own benefit. Those who grasp this truth will adhere to the commandments of Allah, the Exalted, and endeavor to obey Him by utilizing the blessings bestowed upon them in ways that are pleasing to Him, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can either seek to comprehend the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing how they serve their own interests and those of the broader community, ultimately leading to tranquility in both worlds, or they may choose to indulge their desires and dismiss the principles of Islam. However, those who neglect to follow Islamic regulations should brace themselves for the repercussions of their decisions in both worlds, as no objections, protests, or grievances will provide them with refuge. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief,

they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

When Allah, the Exalted, summons the believers in the Holy Quran, His summons is frequently linked to the realization of their spoken declaration of faith. This is due to the fact that a spoken declaration of faith devoid of actions holds minimal significance in Islam. Actions serve as the proof and evidence that one must acquire in order to receive reward and mercy in both worlds. Just as a fruit-bearing tree is only beneficial when it yields fruit, likewise, faith is only valuable when it results in good deeds. In this case, Allah, the Exalted, calls upon the believers to remain firm on His obedience, even in difficult situations, such as combat. Chapter 8 Al Anfal, verses 15-16:

“O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight]. And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell - and wretched is the destination.”

Generally speaking, obeying Allah, the Exalted, in times of ease is not that difficult. The real test of one’s faith is remaining firm on His obedience by correctly using the blessings they have been granted as outlined in Islamic teachings, during times of difficulty, especially when their desires are contradicted. Times of difficulty therefore differentiate between those who genuinely believe in Allah, the Exalted, from those who do not. Therefore, the one who fails to support their verbal declaration of faith in Allah, the

Exalted, through actions, in both times of ease and difficulty, will inevitably misuse the blessings they have been granted. As a result, they will be in a state of mental and physical imbalance, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, despite any worldly comforts they may enjoy. And the one who verbally claims belief in Allah, the Exalted, but fails to support their verbal declaration with actions deserves His anger and punishment. Chapter 8 Al Anfal, verse 16:

"And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell - and wretched is the destination."

Specifically, this verse does not refer to natural fear people possess but rather refers to the person who abandons the obedience of Allah, the Exalted, completely after facing a fearful situation, such as fighting. Whereas, the one who flees from the obedience of Allah, the Exalted, on a single occasion out of fear, but returns to the main body of the muslims in order to support their verbal declaration of faith with actions will be protected from punishment.

In addition, this verse also warns that those who fail to support their verbal declaration of faith with actions may well lose their faith before they leave this world. It is essential to recognize that faith resembles a plant that requires nourishment from acts of obedience to thrive and endure. Just as

a plant deprived of vital resources like sunlight will die, a person's faith can also die without the support of obedient actions.

During the Battle of Badr, the Holy Prophet Muhammad, peace and blessings be upon him, threw a handful of sand and pebbles in the direction of the non-Muslim army which reached the eyes of every non-Muslim soldier and distracted them from fighting. In this regard, Allah, the Exalted, revealed chapter 8 Al Anfal, verse 17:

“And you did not kill them, but it was Allah who killed them. And you threw not, when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.”

This has been discussed in Imam Muhammad As Sallaabee’s, The Noble Life of the Prophet (PBUH), Volume 1, Pages 977-978 and in Imam Wahidi’s, Asbab Al Nuzul, 8:17, Page 82.

This verse attributes what occurred at the Battle of Badr to Allah, the Exalted, as nothing in creation occurs without His will and permission. Remembering this fact prevents one from adopting pride over their good actions. Pride over one’s good deeds must be avoided as it only leads to the destruction of their good deeds. Instead, one must protect the reward of their good deeds by always remembering that the inspiration, knowledge, ability and opportunity to do good deeds all come from Allah, the Exalted.

Therefore, one must show gratitude to Allah, the Exalted, for the ability to do good deeds, by remaining firm on His obedience by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 8 Al Anfal, verse 17:

“And you did not kill them, but it was Allah who killed them. And you threw not, when you threw, but it was Allah who threw that He might test the believers with a good test…”

Even though the Battle of Badr was an extremely difficult test, yet Allah, the Exalted, referred to it as a good test. One must therefore always acknowledge their lack of knowledge and short-sightedness when assessing different situations as they do not know which situations are good or bad. This will ensure they remain firm on the obedience of Allah, the Exalted, in every situation with the belief that everything Allah, the Exalted, decrees for them is best, even if this is not obvious to them. Chapter 64 At Taghabun, verse 11:

“No disaster strikes except by permission of Allāh. And whoever believes in Allāh - He will guide his heart…”

And chapter 8 Al Anfal, verse 17:

“…Indeed, Allah is Hearing and Knowing.”

As long as one remains firm on the obedience of Allah, the Exalted, at all times, by correctly using the blessings He has granted them as outlined in Islamic teachings, every situation they face will become a source of goodness for them in both worlds as it will lead them to a balanced mental and physical state, it will ensure they correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. In addition, when one adopts this behaviour they will fulfill the rights of people, as a result, peace and justice will spread within society. This will hinder the plots of those who seek to spread corruption for the sake of obtaining worldly things, such as wealth and power. Chapter 8 Al Anfal, verse 18:

“That [is so], and [also] that Allah will weaken the plot of the disbelievers.”

Before departing from Mecca for the Battle of Badr, the leaders of the non-muslims of Mecca clung to the drapes of the House of Allah, the Exalted, the Kaaba, and implored Allah, the Exalted, to bestow victory upon the group that He favored. In this regard, Allah, the Exalted, revealed chapter 8 Al Anfal, verse 19:

“If you seek the decision [i.e., victory] - the decision [i.e., defeat] has come to you. And if you desist [from hostilities], it is best for you; but if you return [to disobedience], We will return and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allāh is with the believers.”

This has been discussed in Tafsir Ibn Kathir, Volume 4, Pages 281-282 and in Imam Wahidi’s, Asbab Al Nuzul, 8:19, Page 82.

Allah, the Exalted, answered their supplication and bestowed victory upon the Muslims. Consequently, the non-Muslims of Mecca ought to have heeded this evident sign and genuinely sought forgiveness from Allah, the Exalted.

In summary, this verse encourages individuals to avoid a self-centered attitude, where they focus exclusively on their own lives and challenges. Those who embrace such a viewpoint forfeit the opportunity to learn from both historical events and their own experiences, as well as from the situations of those around them. Acquiring knowledge from these elements is one of the most effective methods to improve one's conduct and avert the recurrence of past errors, ultimately fostering inner peace. For example, observing affluent and renowned individuals misuse the blessings they have been granted, only to be weighed down by anxiety, mental health struggles, addiction, and even suicidal thoughts—despite brief moments of happiness and luxury—offers a vital lesson. It instructs onlookers to refrain from misusing the blessings they have been given, reinforcing the notion that genuine tranquility does not arise from material wealth or the fulfillment

of every earthly desire. Likewise, witnessing someone in poor health should inspire appreciation for one's own well-being and promote its proper utilization before it is taken away. Therefore, Islam consistently advises Muslims to remain alert and mindful, rather than becoming so absorbed in their personal lives that they neglect the broader world around them.

Chapter 8 Al Anfal, verse 19:

"…And if you desist [from disobedience], it is best for you; but if you return [to disobedience], We will return and never will you be availed by your [large] company at all, even if it should increase…"

Generally speaking, this reminds people that as Allah, the Exalted, controls the affairs of the universe, He alone decides who obtains peace of mind and success and who does not. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

But the one who fails to recognize this truth will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. Consequently, every aspect of their existence, including their family, friends, career, and wealth, will transform into a source of stress for them.

Should they continue to defy Allah, the Exalted, they will unjustly attribute their stress to the wrong individuals and circumstances in their lives, such as their spouse. By severing ties with these positive influences, they will only exacerbate their mental health issues, potentially leading them into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes individuals who consistently misuse the blessings bestowed upon them, such as the affluent and famous, despite their apparent enjoyment of worldly luxuries. Chapter 8 Al Anfal, verse 19:

"…And if you desist [from disobedience], it is best for you; but if you return [to disobedience], We will return and never will you be availed by your [large] company at all, even if it should increase…"

Whereas the one who recognizes this truth and therefore remains steadfast on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, will be granted divine aid. Chapter 8 Al Anfal, verse 19:

"…and that Allah is with the believers."

This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of

Judgement. Consequently, this conduct will result in tranquility in both worlds.

Chapter 8 Al Anfal, verse 19:

“…And if you desist [from disobedience], it is best for you; but if you return [to disobedience], We will return and never will you be availed by your [large] company at all, even if it should increase and that Allah is with the believers.”

Generally speaking, if the muslims are not in a position of superiority today, it is only because they have failed to fulfil the condition of real belief. This involves correctly using the blessings they have been granted as outlined in Islamis teachings. Chapter 3 Alee Imran, verse 139:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

Therefore, if muslims desire superiority within the world so that peace and justice is established within society, then they must support their verbal declaration of faith with actions. Chapter 8 Al Anfal, verse 20:

“O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order].”

Obedience to Allah, the Exalted, requires the fulfillment of various aspects of the Holy Quran. This includes not only the precise and consistent recitation of the text but also the understanding and implementation of its teachings. Consequently, Muslims should refrain from simply reciting it in a language they do not understand, as this is insufficient for attaining success through the Holy Quran, which serves as a guide rather than merely a text for recitation. Just as a map cannot lead someone to their destination without being actively utilized, the Holy Quran cannot provide guidance towards peace in both worlds unless it is understood and acted upon.

Obeying the Holy Prophet Muhammad, peace and blessings be upon him, requires that one acts upon their verbal declaration of faith, love, and respect for him by studying and acting on his teachings.Chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."”

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

To develop one's character in alignment with his noble nature is crucial, so that they embrace virtues such as patience, gratitude, and generosity while discarding vices like envy, pride, and greed. This change fosters inner tranquillity, as embodying positive qualities leads to peace of mind. By

learning from the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, individuals can genuinely represent him to the world. Failing to uphold this responsibility risks misrepresentation, which can distance both non-Muslims and fellow Muslims from the beauty of Islamic teachings. Such misrepresentation may result in unwarranted criticism of the Holy Prophet Muhammad, peace and blessings be upon him, especially when the negative behaviours of certain Muslims are observed. Every Muslim has the obligation to accurately represent Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, to the wider community.

Moreover, the earlier nations also expressed their love for their Holy Prophets, peace be upon them. But as they failed to embody their teachings they will not reunite with them in the hereafter. Similarly, Muslims who do not follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, will not be in his company in the hereafter. Instead, individuals will be associated with those they chose to follow in this life. This concept is highlighted in a Hadith found in Sunan Abu Dawud, number 4031.

By obeying Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, individuals will correctly use the blessings granted to them in line with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such adherence will promote a balanced harmony between the mind and body, allowing individuals to effectively prioritize all aspects of their lives as they prepare for their accountability on the Day of Judgement. This behaviour will ultimately cultivate peace in both worlds. Chapter 8 Al Anfal, verse 20:

“O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order].”

On the other hand, if an individual does not support their verbal declaration of faith with appropriate actions, they will inevitably misuse the blessings they have been given. As a result, they will find themselves in a chaotic mental and physical state, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will lead to stress, difficulties, and challenges in both worlds, even though they may experience transient joys in this life. Chapter 8 Al Anfal, verses 21-22:

“And do not be like those who say, "We have heard," while they do not hear. Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.”

These verses make it clear that in order to correctly obey Allah, the Exalted, one must listen correctly to Islamic knowledge so that they are encouraged towards positive behavioral changes. Individuals must attentively listen to Islamic teachings, connect them to their personal experiences, evaluate how to implement these lessons in the future, and earnestly strive towards that implementation. By engaging in this process, individuals can genuinely benefit from the Islamic knowledge they listen to. Merely listening to Islamic teachings without adhering to these steps will

not result in positive changes in behavior. This is a significant reason why many Muslims do not undergo meaningful transformation, even though they have unprecedented access to Islamic knowledge. Those who do not listen properly are akin to a deaf, blind and dumb creature, who gains no benefit from being addressed nor do they gain benefit from their life experiences or the experiences of others, and consequently, they will continue to disobey Allah, the Exalted, by misusing the blessings bestowed upon them, regardless of their exposure to Islamic knowledge. Chapter 8 Al Anfal, verses 21-22:

“And do not be like those who say, "We have heard," while they do not hear. Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

Consequently, every aspect of their existence, encompassing family, friends, career, and financial situation, will turn into a source of anxiety for them. Should they persist in disobeying Allah, the Exalted, they will wrongly attribute their stress to the wrong individuals and circumstances in their lives, such as their spouse. By severing these positive connections, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is particularly evident when observing those who continue to misuse the blessings they possess, like the wealthy and famous, even while relishing the luxuries of life.

As Allah, the Exalted, does not force right guidance on people, as this would nullify the test of life in this world, the one who refuses to accept and

act on Islamic teachings, as it contradicts their desires, will be left to wander blindly in the darkness of difficulties in both worlds. Chapter 8 Al Anfal, verse 23:

"Had Allah known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing."

This person will lead an aimless and pointless existence, even if they enjoy worldly luxuries, as they will not obtain peace of mind in this world or in the next. In reality, the one who does not obtain peace of mind in this world is not truly living, they are merely passing from one stressful situation to the next. Therefore, those who desire to truly live in this world must strive to obtain peace of mind. But this involves responding practically to the obedience of Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him. This involves correctly using the blessings they have been granted as outlined in Islamic teachings, as a meaningful existence lies only in this. Chapter 8 Al Anfal, verse 24:

"O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life…"

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

But it is important to note that when one responds practically to Islamic teachings, their worldly desires will be contradicted. Chapter 8 Al Anfal, verse 24:

"…And know that Allah intervenes between a man and his heart…"

Islam contradicts some of the worldly desires of people, as fulfilling all of them will lead to stress and difficulties, through obtaining an unbalanced mental and physical state and through misplacing everything and everyone within their life. In cases like this, individuals should conduct themselves like a wise patient who acknowledges and follows the medical guidance provided by their physician, understanding that it is in their best interest, despite being prescribed unpleasant medications and a rigorous dietary regimen. Just as this wise patient will attain sound mental and physical well-being, so too will the individual who embraces and implements Islamic principles. This is due to the fact that the sole entity possessing the wisdom necessary to guarantee a person achieves a harmonious mental and physical condition, and appropriately organizes all aspects and individuals in their life, is Allah, the Exalted. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One should strive to obtain certainty of faith as it will aid them in remaining firm on the obedience of Allah, the Exalted, whenever their desires are contradicted. A strong faith is crucial for upholding a commitment to obey Allah, the Exalted, in every situation, whether during times of ease or hardship. This deep faith is nurtured through understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in this life and the hereafter. On the other hand, those who are unaware of Islamic principles often have weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This lack of understanding can obscure the truth that surrendering their desires in favor of following the commands of Allah, the Exalted, is essential for attaining genuine peace in both worlds. Therefore, it is vital for individuals to strengthen their faith by seeking Islamic knowledge and applying it practically, ensuring their steadfast obedience to Allah, the Exalted, at all times. This involves appropriately utilizing the blessings granted to them, as outlined by Islamic teachings, ultimately promoting a balanced mental and physical state and the correct prioritization of all areas of their lives. Moreover, the stronger a person's faith, the better their capacity to grasp the wisdom behind the challenges they face. For example, an individual with strong faith understands that facing hardships with patience can result in the forgiveness of their minor sins. This concept is emphasized in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 492. It is far more beneficial to have one's minor sins forgiven through the patient endurance of trials than to stand before Allah, the Exalted, encumbered by them on

the Day of Judgement. Additionally, a deep faith also provides a Muslim with the insight that part of the trials of life in this world includes the fact that not all the wisdoms behind the difficulties they encounter will be revealed to them. Chapter 8 Al Anfal, verse 24:

"…And know that Allah intervenes between a man and his heart…"

Whether people accept this truth and remain firm on the obedience of Allah, the Exalted, or ignore Islamic teachings as it contradicts their desires, either way they will face the consequences of their actions in both worlds. Chapter 8 Al Anfal, verse 24:

"…and that to Him you will be gathered."

In addition, part of obeying Allah, the Exalted, is correctly commanding good and forbidding evil. Chapter 3 Alee Imran, verse 110:

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh…"

It is thus crucial for Muslims to persistently promote good and discourage evil in accordance with Islamic teachings, doing so with kindness. A Muslim should not assume that their obedience to Allah, the Exalted, will shield them from the negative influences of misguided individuals. Just as a good apple can be spoiled when placed among rotten ones, a Muslim who neglects to encourage others to do good will ultimately be influenced by their negative actions, whether these are overt or subtle. Chapter 8 Al Anfal, verse 25:

“And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty.”

Even if the broader society becomes indifferent, one must continue to advise their dependents, such as family members, since their negative behavior can have a more profound impact on them. Furthermore, this obligation is emphasized in a Hadith found in Sunan Abu Dawud, number 2928. Even if a Muslim faces disregard from others, they should fulfill their responsibility by consistently offering gentle advice, supported by solid evidence and knowledge. Promoting good and forbidding evil without proper understanding and courtesy will only alienate people from the truth and proper guidance, which will adversely affect the entire community.

Only by correctly commanding good and forbidding evil can one safeguard themselves from the detrimental effects of society and receive forgiveness on the Day of Judgement. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

However, if individuals are solely concerned with themselves and disregard the actions of others, there is a concern that the adverse consequences from the bad behaviour of others may ultimately result in their own misguidance. Chapter 8 Al Anfal, verse 25:

"And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty."

One is excused from commanding good and forbidding evil when they fear genuine harm from others but in this age, this fear is not as common compared to the very early days of Islam, especially, in more developed countries which support the notion of freedom of speech. Chapter 8 Al Anfal, verse 26:

“And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things…”

Therefore, muslims must fulfil their role of commanding good and forbidding evil correctly as outlined in Islamic teachings, as this is an aspect of showing gratitude to Him for the security and other blessings they have been granted. Chapter 8 Al Anfal, verse 26:

“And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful.”

Generally speaking, this verse encourages muslims to show gratitude in times of ease, which can often be harder than showing patience in times of difficulty. This is because, in some cases, a person facing a difficulty has no option but to wait for relief from Allah, the Exalted. Whereas, the one who is facing times of ease is in the position to disobey Allah, the Exalted, by misusing the blessings they have been granted. One must always remember how Allah, the Exalted, saved them from times of difficulty and granted them times of ease so that they show gratitude to Him. Expressing gratitude through intention means solely acting to please Allah, the Exalted. Expressing gratitude through speech entails either speaking positively or choosing to remain silent. Furthermore, expressing gratitude through actions requires utilizing the blessings one has received in manners that are pleasing to Allah, the Exalted, as detailed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon

him. This will result in additional blessings, tranquility, and success in both this world and the hereafter. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

In addition, verse 26 reminds muslims that as long as they remain firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will eventually be granted relief from difficulties, peace of mind and success, even if this is not obvious to them. One must review the different moments in history, as discussed in Islamic teachings, when this occurred, in order to strengthen their resolve to obey Allah, the Exalted, at all times. Chapter 8 Al Anfal, verse 26:

"And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful."

But if one fails to show gratitude to Allah, the Exalted, and instead persists on disobeying Him, by misusing the blessings they have been granted, then they have betrayed their verbal declaration of faith in Him. Chapter 8 Al Anfal, verse 27:

“O you who have believed, do not betray Allah and the Messenger…”

The one who adopts this behaviour will obtain a state of mental and physical imbalance, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, despite any worldly comforts they may enjoy. In addition, the one who adopts this attitude will inevitably fail to fulfil the rights of people, thereby betraying their duties towards them. Chapter 8 Al Anfal, verse 27:

“…do not betray Allah and the Messenger or betray your trusts while you know.”

This will cause the spread of corruption and injustice within society.

Following the Battle of Ahzab, which took place in the fifth year after the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, the Holy Prophet Muhammad, peace and blessings be upon him, received a command to confront the Banu Qurayza due to their act of treachery. They violated their agreement of peace and support with the Holy Prophet Muhammad, peace and blessings be upon him, and instead allied themselves with the non-Muslim forces. Consequently, the Holy Prophet Muhammad, peace and blessings be upon him, laid siege to

the Banu Qurayza, and Allah, the Exalted, instilled fear in their hearts. In their desperation, they sought counsel from a Companion, Abu Lubaba, may Allah be pleased with him, as they were not prepared to engage in battle against the Companions, may Allah be pleased with them. Abu Lubaba, may Allah be pleased with him, indicated to them that should they surrender, it was highly probable that their male soldiers would face execution for their treachery, a punishment that remains standard even in contemporary times. Abu Lubaba, may Allah be pleased with him, experienced profound remorse for his indication, believing he had betrayed Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him. In his sorrow, he bound himself to a tree in the Mosque of the Holy Prophet Muhammad, peace and blessings be upon him, until he received forgiveness from Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, remarked that had Abu Lubaba approached him, he would have interceded for his forgiveness from Allah, the Exalted; however, since he chose to resolve the matter independently, he would entrust the situation to Allah, the Exalted. In this regard, Allah, the Exalted, revealed chapter 8 Al Anfal, verse 27:

"O you who have believed, do not betray Allāh and the Messenger or betray your trusts while you know."

And chapter 9 At Tawbah, verse 102:

"And [there are] others who have acknowledged their sins. They had mixed [i.e., polluted] a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful."

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Pages 162-164 and in Imam Wahidi’s, Asbab Al Nuzul, 8:27, Pages 82-83.

Generally speaking, the trusts mentioned in verse 27 include the trusts connected to Allah, the Exalted, and people. Every blessing that one holds has been entrusted to them by Allah, the Exalted. The sole method to honor these trusts is by utilizing the blessings in manners that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, they will secure additional blessings, as this represents genuine gratitude. Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]…”

The trust established between individuals is also crucial to uphold, whether worldly or religious. Those who are entrusted with the possessions of others must refrain from misusing them and should instead utilize them solely in accordance with the owner's wishes. One of the most significant forms of trust among individuals is the confidentiality of conversations, except when there is a clear advantage in disclosing information to others. Sadly, this principle is frequently neglected among Muslims. It is essential to fulfill the trusts of others just like one wishes people to fulfil their trusts.

Furthermore, these trusts extend to individuals under one's guardianship, such as dependents. A Muslim is obligated to honor these trusts by upholding the rights of these individuals in line with Islamic teachings. For instance, it is a parent's responsibility to motivate their children to learn, comprehend, and implement the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

The major reason people betray their trusts with Allah, the Exalted, and people is then mentioned. Chapter 8 Al Anfal, verse 28:

“And know that your properties and your children are but a trial…”

People betray their trusts either for worldly gain, such as more wealth, or for the sake of pleasing people, such as their relatives. When one betrays their promise of obedience to Allah, the Exalted, for the sake of worldly gain by misusing the blessings they have been granted, every aspect of their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to disobey Allah, the Exalted, they may mistakenly blame their stress on unsuitable sources, like their spouse. By distancing themselves from these positive influences, they will worsen their mental health issues, which may lead to depression, substance abuse, and even thoughts of suicide. This outcome is particularly evident among individuals

who persist in misusing the blessings they have been granted, including the wealthy and famous, even if they indulge in worldly pleasures.

In addition, the individual who breaks their vow of obedience to Allah, the Exalted, in order to satisfy others, such as relatives, must understand that seeking to please people at the expense of disobeying Allah, the Exalted, will ultimately not result in tranquility. This is because people are incapable of shielding one from the punishment of Allah, the Exalted. Furthermore, given the inherently changeable nature of people, no matter the effort exerted, one will never fully satisfy them. Consequently, in the end, they will fail to please both Allah, the Exalted, and people.

The one who appreciates this truth will understand that their worldly desires and the people within their life are just a part of the test of living in this world. As a result, they will adopt the correct attitude whereby they remain firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, even if this displeases people. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. Chapter 8 Al Anfal, verse 28:

“And know that your properties and your children are but a trial and that Allah has with Him a great reward.”

In fact, when one sincerely obeys Allah, the Exalted, they will be granted the ability to differentiate between good and bad, useful things from useless things and obtaining peace of mind from a life full of stress. Chapter 8 Al Anfal, verse 29:

“O you who have believed, if you fear Allah, He will grant you a criterion…”

Regardless of how advanced a society may become, and irrespective of the knowledge they acquire across various fields, including the mental and physical aspects of people, it remains unattainable for them to formulate a code of conduct that is entirely aligned with human nature and accommodates all circumstances, conditions, and scenarios that individuals or societies may encounter throughout their existence on Earth. This endeavor is fundamentally impossible, as humanity continues to uncover new insights regarding specific components of human existence, such as the functions of different regions of the human brain, let alone amassing sufficient understanding to establish an impeccable code of conduct that fosters tranquility and justice on an individual and societal level. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of past, present, and future. Thus, He alone is rightly positioned to provide humanity with a code of conduct, a standard that distinctly separates good from evil, beneficial from detrimental, and facilitates the attainment of peace of mind over a life fraught with stress. Historical evidence unequivocally demonstrates that when this divine code of conduct was effectively implemented in the lives of individuals, it resulted in the proliferation of tranquility, justice, and peace within society. Consequently, individuals must embrace the divine code of conduct

bestowed upon them, recognizing it as the most advantageous for their well-being, even if certain elements may conflict with their personal desires. They should conduct themselves as a wise patient who acknowledges and adheres to the medical counsel of their physician, understanding that it is ultimately in their best interest, despite the prescription of unpleasant medications and a stringent dietary regimen.

Chapter 8 Al Anfal, verse 29:

“O you who have believed, if you fear Allah, He will grant you a criterion…”

In addition, the one who possesses piety and a criterion will be guided to avoiding vain things out of fear they will lead them to sinful things. This is an important Islamic principle which must be understood and acted upon. For instance, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, to refrain from consuming the fruit of the tree in Paradise and cautioned him against even coming near the tree, despite the fact that approaching it was permissible. Chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."”

The mere legality of an action does not imply that it is advisable to pursue it, as nearing the boundaries set by Allah, the Exalted, is not prohibited; only transgressing those boundaries is deemed unlawful. Certain permissible actions, particularly those that are vain, should be shunned as they frequently result in engaging in sinful behavior. For instance, vain discourse, while not classified as a sin, can lead to sinful acts such as gossip and lying. Similarly, vain expenditure of resources often culminates in wasteful spending, which is considered sinful. Chapter 17 Al Isra, verse 27:

"Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful."

The overwhelming majority of individuals who have strayed from the right path have done so through a gradual process. For instance, they initially engaged with unlawful matters without participating in them, and over time, they were gradually encouraged and tempted to partake in those unlawful activities. For example, an individual who associates with those who consume alcohol is more likely to eventually partake in it than someone who does not associate with alcohol consumers. This mindset of steering clear of certain lawful matters, particularly vain ones, is something that the Holy Prophet Muhammad, peace and blessings be upon him, has recommended in a Hadith recorded in Jami At Tirmidhi, number 2451. Indeed, he advised that a person cannot attain piety, meaning they cannot remain steadfast in utilizing the blessings they have been granted in accordance with Islamic teachings, until they forsake certain lawful matters out of fear that it may lead them to the unlawful. Consequently, one must exercise heightened vigilance not only in avoiding unlawful matters but also

in steering clear of certain lawful matters, especially vain ones, due to the concern that it may ultimately lead them to the unlawful. This diligence will ensure they remain steadfast in their sincere obedience to Allah, the Exalted, which entails utilizing the blessings they have been granted appropriately, as delineated in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which embodies the essence of righteousness and fosters peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who do not grasp the significance of refraining from approaching the limits set by Allah, the Exalted, are likely to indulge excessively in permissible matters, particularly vain pursuits. This behavior heightens the likelihood of engaging in unlawful actions and leads to the misusing of the blessings bestowed upon them. Consequently, this results in stress, challenges, and turmoil in both this world and the hereafter, despite occasional moments of enjoyment, as they remain under the dominion and authority of Allah, the Exalted. This is clearly observable in the lives of individuals who exhibit such conduct, including the affluent. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

When one acts according to the divine criterion granted to them, so that they choose the right path and avoid the wrong paths in life, any sins they happen to commit along the way will be forgiven. Chapter 8 Al Anfal, verse 29:

“…and will remove from you your misdeeds and forgive you…”

In addition, the divine criterion they are granted will encourage them to sincerely repent from all their sins, as they will recognize that this is essential to obtain peace of mind in both worlds. Genuine repentance

requires experiencing guilt, pursuing forgiveness from Allah, the Exalted, as well as from anyone who has been harmed, provided that this does not result in additional complications. An individual must earnestly vow to refrain from repeating the same or a similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Furthermore, they must persist in sincerely obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed upon them, in accordance with Islamic principles.

As a result, the criterion they are granted will ensure they remain firm on correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they attain a balanced state of mind and body, aligning all elements and people in their lives, while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds.

A criterion will ensure one does not adopt pride over their good deeds and instead understands that the inspiration, knowledge, ability and opportunity to do good deeds all come from Allah, the Exalted. This understanding will ensure one remains humble. Chapter 8 Al Anfal, verse 29:

“…And Allah is the possessor of great bounty.”

The one who fears Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, will also be granted divine protection and relief from all their difficulties. Chapter 65 At Talaq, verse 2:

"…And whoever fears Allah - He will make for him a way out."

However, it is crucial to understand that this divine protection does not correspond with human wishes. Instead, it is guided by the infinite knowledge and wisdom of Allah, the Exalted. As a result, this divine protection appears at the most favourable moment for individuals and in the way that is most advantageous for them, even if this may not be instantly clear to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Allah, the Exalted, then emphasises this truth with a specific example. Chapter 8 Al Anfal, verse 30:

“And when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.”

As the Companions, may Allah be pleased with them, commenced their migration to Medina, the non-Muslim leaders of Mecca realized that it was merely a matter of time before the Holy Prophet Muhammad, peace and blessings be upon him, would also migrate to Medina. They were apprehensive that if Medina transformed into an Islamic state, it would jeopardize their influence and authority in the region. Consequently, they convened a meeting at Dar Al Nadwa, situated in Mecca, in proximity to the house of Allah, the Exalted, the Kaaba. Even the Devil, disguised as an elderly man, participated in their meeting. The attendees shared their thoughts on how to deal with the Holy Prophet Muhammad, peace and blessings be upon him, in an effort to thwart his mission; however, the Devil countered their suggestions until Abu Jahl, the uncle of the Holy Prophet Muhammad, peace and blessings be upon him, proposed his idea. He recommended that they assassinate him with a group of individuals from various tribes. This strategy would prevent the tribe of the Holy Prophet Muhammad, peace and blessings be upon him, from retaliating against them collectively, and they could simply offer blood money to his tribe to resolve the matter. The Devil and all other participants in the meeting concurred with this nefarious plan. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Pages 152-153.

When the Holy Prophet Muhammad, peace and blessings be upon him, left his home in order to migrate to Medina, he recited the Holy Quran and Allah, the Exalted, temporarily took away the sight of the assassins who were stationed outside his home in order to kill him. While walking through

them the Holy Prophet Muhammad, peace and blessings be upon him, poured dirt on their heads and left. The assassins only realized what had occurred after the Holy Prophet Muhammad, peace and blessings be upon him, had left the area and when they were informed of what had occurred to them by a passer-by. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Page 153.

Chapter 8 Al Anfal, verse 30:

"And when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners."

Generally speaking, a Muslim must recognize that Allah, the Exalted, selects what is best for His servants, even when the reasons behind the challenges are not immediately clear. It is an individual's response that determines whether they receive blessings or invoke the displeasure of Allah, the Exalted. One only needs to contemplate the numerous instances in their own life where they initially perceived something as negative, only to later change their perspective, and vice versa. This situation is akin to a person consuming a bitter medication prescribed by a physician. Despite the unpleasant taste, they take it with the belief that it will be beneficial. It is indeed peculiar how a Muslim can place their blind trust in a doctor, whose expertise is limited and who cannot guarantee that the bitter medicine will be advantageous, yet fail to place their trust in Allah, the Exalted, whose knowledge is boundless and who only decrees what is best for His servants.

A Muslim should also discern the distinction between mere wishful thinking and genuine trust in Allah, the Exalted. The individual who disobeys Allah, the Exalted, and then anticipates His assistance during hardships is merely engaging in wishful thinking. Conversely, the one who will receive the support of Allah, the Exalted, as indicated in this context, is the individual who earnestly endeavors to obey Allah, the Exalted, by correctly using the blessings He has granted them and subsequently places their trust in His judgment without expressing dissatisfaction or questioning His decisions.

The miraculous escape of the Holy Prophet Muhammad, peace and blessings be upon him, from Mecca was a clear sign of the truthfulness of Islam yet the non-muslims of Mecca did not pay heed to it. In fact, they did not even pay heed to the timeless miracle of the Holy Quran, even though they recognized its truthfulness. The non-Muslims residing in Mecca, being well-versed in the Arabic language, comprehended that the Holy Quran was not the creation of a mortal being. Additionally, after spending forty years with the Holy Prophet Muhammad, peace and blessings be upon him, prior to his proclamation of Prophethood, they acknowledged that he was not deceitful. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Given that the Holy Prophet Muhammad, peace and blessings be upon him, did not interact with the previous divine scriptures—a reality recognized by both the people of the book and the non-Muslims of Mecca—he would not have been familiar with the modified or unmodified teachings of these sacred texts, which further substantiates the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The non-Muslims of Mecca recognized the validity of Islam but rejected it because it threatened their worldly ambitions and feared losing their social standing and authority with the advent of Islam. Consequently, they fabricated weak justifications to dismiss Islam in an effort to dissuade others from embracing it. Chapter 8 Al Anfal, verse 31:

“And when Our verses are recited to them, they say, "We have heard. If we willed, we could say [something] like this…””

As discussed earlier, despite being masters of the Arabic language and considering the rest of the world ineloquent in speech, they could not match the Holy Quran despite being challenged by Allah, the Exalted, several times. Chapter 2 Al Baqarah, verse 23:

“And if you are in doubt about what We have sent down upon Our Servant then produce a chapter the like thereof and call upon your witnesses [i.e., supporters] other than Allāh, if you should be truthful.”

This challenge involves not only creating verses that align with the rhythmic style of the Holy Quran but also crafting verses and a chapter that reflect every characteristic of the Holy Quran. This includes its all-encompassing nature, its applicability to every situation, in every place and time, its comprehensibility for both the ignorant and the knowledgeable, and its provision of practical advice that can be easily implemented in one’s life, rather than merely presenting concepts that may seem useful but lack practical applicability.

As they could not match the Holy Quran in any way they would claim it was just a handful of stories about ancient people in order to prevent others from accepting Islam. Chapter 8 Al Anfal, verse 31:

“…they say, "We have heard. If we willed, we could say [something] like this. This is not but legends of the former peoples."”

This claim actually weakened their position. If the Holy Quran was only a few stories about ancient people, they should have easily produced something like it.

Generally speaking, the expressions contained within the Holy Quran are unparalleled, and its meanings are articulated in a clear and direct manner. Its words and verses demonstrate extraordinary eloquence, exceeding that of any other text. It is free from contradictions, which are common in all other scriptures and teachings from various religions. The Holy Quran offers a comprehensive account of the histories of past nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, did not receive formal education in history. It commands all that is virtuous and forbids all that is evil, addressing both individual and societal consequences, thereby fostering justice, security, and peace within every household and community. The Holy Quran avoids exaggeration, falsehood, or any form of deceit, unlike poetry, stories, and fables. All verses are advantageous and can be practically applied to one’s life. Even when the same story is repeated in the Holy Quran, it highlights different important lessons. In contrast to other texts, the Holy Quran does not become tedious upon repeated examination. It presents promises and warnings, supported by undeniable and clear evidence. When the Holy Quran discusses concepts that may seem abstract, such as the practice of patience, it consistently offers straightforward and practical methods for implementation in everyday life. It encourages individuals to fulfil their purpose of creation, which involves sincerely obeying Allah, the Exalted, by utilizing the blessings granted to them in ways that are pleasing to Him, thus ensuring peace of mind and success in both worlds. This is accomplished through achieving a balanced mental and physical state and appropriately positioning everything and everyone within their lives while adequately preparing for accountability on the Day of Judgement. It elucidates and makes the straight path appealing to those who seek peace of mind and true success in both worlds. Its advice, which pertains to the

fundamental essence of humanity, is therefore timeless and advantageous for every individual, location, and generation. It serves as a remedy for all emotional, economic, and physical challenges when comprehended and applied appropriately. It offers solutions to every issue that a person or an entire community may encounter. One merely needs to examine history to see how societies that have correctly embraced the teachings of the Holy Quran have reaped the benefits of its comprehensive and eternal wisdom. Despite the passage of centuries, not a single letter of the Holy Quran has been altered, as Allah, the Exalted, has vowed to safeguard it. No other text throughout history possesses this remarkable characteristic. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, addressed the fundamental issues present within a community and outlined the effective solutions for each of them. By rectifying these fundamental issues, the numerous secondary problems that arise from them would be resolved as well. This is the manner in which the Holy Quran has tackled all the necessities for individuals and societies to thrive in both worlds. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things…"

This represents the most significant and eternal miracle that Allah, the Exalted, granted to His last Holy Prophet Muhammad, peace and blessings be upon him. However, only those who pursue and adhere to the truth will reap its benefits, while those who follow their own desires and selectively choose from it will ultimately face loss in both worlds. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Chapter 8 Al Anfal, verse 31:

“And when Our verses are recited to them, they say, "We have heard. If we willed, we could say [something] like this. This is not but legends of the former peoples."”

Unfounded criticisms and excuses have consistently been directed at Islam throughout history, as it contradicts the desires of individuals. Indeed, societal influences such as social media, fashion trends, and cultural norms often place pressure on those who uphold Islamic values. Promoting Islam is frequently viewed as an obstacle to their ambitions for wealth and social standing. Industries that Islam critiques, especially those linked to alcohol and entertainment, actively resist the incorporation of Islamic principles and dissuade Muslims from practicing their faith. This greatly contributes to the

pervasive anti-Islamic sentiments found across various platforms, including social media.

Moreover, individuals who endeavor to adhere to Islamic principles, which promote moderation in personal desires and the correct use of the blessings bestowed upon them, frequently encounter negative perceptions from those who indulge in excess—acting on their desires without limitation, as Islam makes them appear animalistic. These individuals often seek to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to lure them into a lifestyle characterized by unrestrained desire. They tend to concentrate on particular aspects of Islam, such as the dress code for women, in an effort to undermine its appeal. Nevertheless, perceptive individuals can readily recognize the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may condemn the Islamic dress code for women, they do not apply the same level of scrutiny to other vital professions, including law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, contrasted with their silence on other dress codes, underscores the weakness and unfounded nature of their arguments. Ultimately, it is the principles of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any way they can, much like the non-Muslims of Mecca did.

After failing to produce something equivalent to the Holy Quran, the leaders of the non-muslims of Mecca resorted to another ancient old tactic which was used against all the Holy Prophets, peace be upon them, in order to prevent others from accepting Islam. Chapter 8 Al Anfal, verse 32:

“And when they said, "O Allah, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment."”

The stubborn non-muslims would invite the punishment of Allah, the Exalted, or supplicate for Judgement Day to begin and when their wish was not fulfilled they would use it as evidence against the truthfulness of Islam. This was a foolish attitude as descending punishment or the established of Judgement Day would end the matter and give them no further respite from destruction in both worlds. Allah, the Exalted, has always granted people respite so that they could reform their behaviour and He therefore never punished them immediately for their sins. Chapter 35 Fatir, verse 45:

“And if Allah were to impose blame on the people for what they have earned, He would not leave upon the earth any creature. But He defers them for a specified term. And when their time comes, then indeed Allah has ever been, of His servants, Seeing.”

Generally speaking, an individual who misuses the blessings bestowed upon them should not be deceived into thinking that the absence of immediate punishment, or their failure to recognize any punishment, implies that they will escape consequences altogether. In this life, their mindset will hinder them from attaining a harmonious mental and physical condition, leading them to misplace everything and everyone in their existence. Consequently, aspects of their life, including family, friends, career, and wealth, will transform into sources of stress. Should they

continue to disobey Allah, the Exalted, they will misattribute their stress to the wrong people and circumstances, such as their spouse. By severing ties with these positive influences, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes individuals who persist in misusing their blessings, such as the affluent and renowned, despite their apparent enjoyment of worldly pleasures.

In respect to the non-muslims of Mecca, Allah, the Exalted, would not destroy them as long as the Holy Prophet Muhammad, peace and blessings be upon him, was amongst them. This has always been the tradition of Allah, the Exalted, when dealing with different nations. As long as their Holy Prophet, peace be upon them, is amongst them, He does destroy the nation, despite their disobedience. Nations are only destroyed after their Holy Prophet, peace be upon them, is commanded to migrate from their city. Chapter 8 Al Anfal, verse 32:

“But Allah would not punish them while you, [i.e. Prophet Muhammad, peace and blessings be upon him], are among them…”

But as the Holy Prophet Muhammad, peace and blessings be upon him, would not reside in Mecca permanently, Allah, the Exalted, encouraged people till the end of time to avoid His punishment by sincerely repenting from their disobedience to Him. Chapter 8 Al Anfal, verse 33:

“…and Allah would not punish them while they seek forgiveness.”

Genuine repentance requires experiencing guilt, asking for forgiveness from Allah, the Exalted, and from those who have been harmed, provided it does not lead to additional problems. An individual must earnestly vow to refrain from repeating the same or a comparable sin and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Moreover, they should persist in sincerely obeying Allah, the Exalted, by utilizing the blessings He has bestowed upon them in accordance with Islamic principles.

Even though Allah, the Exalted, did not destroy the non-muslims of Mecca, yet He criticized their disobedience to Him as a warning for everyone who persists on His disobedience. Chapter 8 Al Anfal, verse 34:

“But why should Allah not punish them while they obstruct [people] from al-Masjid al-Haram and they were not [fit to be] its guardians?...”

In the sixth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina, the Holy Prophet Muhammad, peace and blessings be upon him, set out to Mecca in order to perform the Visitation with his Companions, may Allah be pleased with them. They were prevented from entering Mecca by the leaders of the non-muslims of Mecca even though they had no right to do so as per the custom of the

people of Arabia. As a result, the muslims setup camp near Mecca, in Hudaibiya. Eventually, a peace treaty was agreed upon by both sides which seemed to favor the non-muslims. After the treaty was signed, the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, returned to Medina without performing the Visitation (Umra), which was part of the peace treaty. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Page 231.

Allah, the Exalted, then criticized the non-muslims of Mecca who were very proud of the fact they were the descendants of the Holy Prophet Ibrahim, peace be upon him, and as a result, considered themselves to be the custodians of the House of Allah, the Exalted, he built, thereby considering themselves the flagbearers of his legacy. Chapter 8 Al Anfal, verse 34:

"But why should Allah not punish them while they obstruct [people] from al-Masjid al-Haram and they were not [fit to be] its guardians? Its [true] guardians are not but the righteous, but most of them do not know."

Non-Muslims are reminded that by choosing to reject the unequivocal truth of Islam, they have disqualified themselves from inheriting the legacy of the Holy Prophet Ibrahim, peace be upon him. This legacy will instead be bestowed upon those who actively adhere to his teachings, specifically the Holy Prophet Muhammad, peace and blessings be upon him, along with his Companions, may Allah be pleased with them. Should the non-Muslims persist in their disobedience, they will not gain any benefit from the legacy

of the Holy Prophet Ibrahim, peace be upon him, in either this life or the hereafter.

Generally speaking, this warns against adopting wishful thinking in respect to the mercy of Allah, the Exalted, whereby one persists on His disobedience and believes someone else will save them from punishment, such as a pious relative. Since Islam is founded on principles of justice and equity, Allah, the Exalted, will not provide individuals with special exemptions from the repercussions of their deeds due to their associations with righteous individuals. Every individual will encounter the outcomes of their actions, and if they continue to defy Allah, the Exalted, no one will be able to rescue them from retribution in either worlds. Chapter 31 Luqman, verse 33:

"O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver."

Chapter 8 Al Anfal, verse 34:

"…Its [true] guardians are not but the righteous, but most of them do not know."

Generally speaking, this indicates that the righteous maintain the Houses of Allah, the Exalted, which is only possible to do when one regularly attends them. In fact, In a Hadith recorded in Sahih Muslim, number 1528, the Holy Prophet Muhammad, peace and blessings be upon him, indicated that the places most cherished by Allah, the Exalted, are the Mosques, while the places He detests the most are the market places.

Islam does not forbid Muslims from visiting locations other than the Mosques, nor does it mandate that they must always reside within them. However, it is crucial for them to prioritize attending Mosques for congregational prayers and participating in religious gatherings over unnecessary visits to markets and other venues.

When a necessity arises, there is no issue with attending other locations, such as shopping centers; however, a Muslim should refrain from visiting them without need, as these are environments where sins are more likely to occur. Whenever they do venture to other places, they must ensure they avoid disobeying Allah, the Exalted, which includes causing harm to others. They should also limit excessive socializing, as this is a primary cause of many sins that take place within society.

The Mosques serve as a refuge from sins and a welcoming environment for worshiping Allah, the Exalted. This entails adhering to the commands of Allah, the Exalted, abstaining from His prohibitions, and facing fate with patience in accordance with the teachings of the Holy Prophet Muhammad,

peace and blessings be upon him. Just as a student gains benefit from a library, which is designed for study, Muslims can similarly benefit from Mosques, as their primary aim is to inspire Muslims to acquire and implement beneficial knowledge to correctly obey Allah, the Exalted, by correctly using the blessings He has granted them.

Moreover, Mosques provide an excellent opportunity to remind individuals of their purpose, which is to sincerely obey Allah, the Exalted. The Mosques also motivate individuals to prioritize their activities appropriately, ensuring that they fulfill their needs and responsibilities, prepare sufficiently for the afterlife, and enjoy lawful pleasures in moderation. Those who neglect the Mosques often squander their time and resources on vain and meaningless pursuits, consequently missing out on benefits in both this world and the next.

Muslims should not only prioritize the Mosques over other venues but also encourage others, including their children, to do the same. Indeed, it is an excellent environment for the youth to steer clear of sins, crimes, and negative associations, which lead to nothing but difficulties and remorse in both worlds.

Chapter 8 Al Anfal, verse 34:

"…Its [true] guardians are not but the righteous, but most of them do not know."

Generally speaking, this verse also indicates the importance of offering one's prayers with the congregation at a Mosque, as this is part of maintaining the Houses of Allah, the Exalted. The Holy Quran emphasizes the significance of performing the mandatory prayers in congregation. Chapter 2 Al Baqarah, verse 43:

"…and bow with those who bow [in worship and obedience]."

Indeed, based on this verse and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, several esteemed scholars have deemed this practice mandatory for Muslim men. For instance, a Hadith recorded in Sunan Abu Dawud, number 550, explicitly cautions that Muslims who neglect to perform their obligatory prayers in congregation at the Mosque are regarded as hypocrites by the Companions, may Allah be pleased with them. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, even threatened to set fire to the homes of men who did not attend their obligatory prayers at the Mosque in congregation without a legitimate excuse. This is corroborated by a Hadith found in Sahih Muslim, number 1482. Those Muslims who are able to fulfill this significant obligation should do so. They must not deceive themselves by asserting that they are engaging in other virtuous acts, such as assisting their family with household tasks. Although this is indeed a practice of the Holy Prophet Muhammad, peace and blessings be upon him, as indicated in a Hadith from Sahih Bukhari, number 676, it is crucial not to misplace the

significance of his traditions according to personal preferences. Anyone who does so is not adhering to his traditions; rather, they are merely following their own inclinations, even if they are engaged in a righteous act. In fact, this same Hadith concludes by noting that when it was time for the obligatory prayer, the Holy Prophet Muhammad, peace and blessings be upon him, would proceed to the Mosque.

Instead of fulfilling the legacy of the Holy Prophet Ibrahim, peace be upon him, the non-muslims of Mecca turned worshipping into entertainment and showing off to others. Chapter 14 Ibrahim, verse 40:

"My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication."

And chapter 8 Al Anfal, verse 35:

"And their prayer at the House was not except whistling and handclapping…"

And chapter 107 Al Ma'un, verses 4-6:

“So woe to those who pray. [But] who are heedless of their prayer. Those who make show [of their deeds].”

The non-muslims of Mecca would pretend to be devote worshippers of their false deities in order to gain respect within their community and as their false deities were a source of wealth for them, as pilgrims would come from all over Arabia to Mecca in order to worship their false deities. Even in their false religion, they were not sincere to their deities. In fact, their attitude only encouraged them to persist on disobeying Allah, the Exalted, by misusing the blessings He granted them. Consequently, anyone who follows in their footsteps will inevitably achieve an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will led to stress, challenges, and hardships in both worlds, even if they experience certain worldly luxuries. Chapter 8 Al Anfal, verse 35:

“…So taste the punishment for what you disbelieved.”

Chapter 8 Al Anfal, verse 35:

“And their prayer at the House was not except whistling and handclapping…”

Generally speaking, muslims must avoid trying to seek entertainment through Islam. Sadly, some muslims pursue entertainment through Islam, such as producing specific musical content in the name of Islam. This may not be considered a sin, yet it contradicts the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Others, aim to make Islam more entertaining in order to attract non-muslims towards it. Again, this contradicts Islamic teachings and must be avoided. Instead, they must follow the footsteps of the Companions, may Allah be pleased with them, who spread Islamic teachings through their actions and speech without resorting to making them entertaining in order to attract the hearts of people.

Finally, Muslims frequently express feelings of disconnection from Allah, the Exalted, despite their participation in religious gatherings and attendance at lectures. A primary reason for this disconnection is their adoption of an inappropriate mindset that contradicts the approach of the righteous predecessors. They engage in these activities seeking lawful entertainment rather than aiming to acquire and implement beneficial knowledge that would enhance their obedience to Allah, the Exalted, by fulfilling His commands, avoiding His prohibitions, and facing destiny with patience, which ultimately fosters closeness to Allah, the Exalted. This was the mindset of the righteous predecessors, who solely sought the proximity of Allah, the Exalted, in all their endeavours. A practical method to evaluate whether one is acting with the correct mindset is to reflect on their experience after participating in the activity. If they have gained valuable knowledge or been reminded of useful insights that motivate them to enhance their obedience to Allah, the Exalted, by correctly using the blessings He has granted them, then the activity has been beneficial. Conversely, if this does not happen, it may indicate a flaw in either the

religious gathering or lecture, or a deficiency in the listener's intention. In either case, they have not achieved the primary objective of such gatherings or lectures. A Muslim should steer clear of gatherings and lectures that prioritize entertainment, such as storytelling that captivates the audience but lacks meaningful lessons. Only by attending appropriate gatherings with the right intention can a Muslim attain closeness to Allah, the Exalted. Otherwise, they are merely participating in entertainment-focused gatherings that will neither enhance their character nor increase their obedience and proximity to Allah, the Exalted.

Those who persist on seeking entertainment through Islam will inevitably misuse the blessings they have been granted. As a result, they will experience a lack of mental and physical equilibrium, they will misplace their relationships and responsibilities, and fail to prepare properly for their accountability on the Day of Judgement. This will bring about stress, challenges, and difficulties in both worlds, even if they enjoy some worldly comforts.

In addition, as Islam promotes the idea of self-control over worldly desires; consequently, individuals whose primary objective in life is to satisfy these desires will criticize Islam, as it portrays them in an animalistic light. Furthermore, businesses and industries that profit from individuals indulging their desires will oppose Islam, seeking to dissuade people from adhering to its teachings. One of the ways they achieve this is by dedicating their resources, such as wealth and influence, to making Islam more entertaining so that muslims concentrate more on obtaining entertainment then concentrate on learning and acting on Islamic teachings. For example, the movie industry intentionally employs muslims who encourage other muslims to seek entertainment, while convincing

them they are not contradicting the teachings of Islam. They also make films and television shows about muslims whose only aim is to seek entertainment through Islam. The fashion industry designs clothes that superficially appear to adhere to Islamic guidelines, when in reality they do not. Organisations will aim to make relationships outside marriage lawful by convincing muslims they are seeking marriage through them. Chapter 8 Al Anfal, verse 36:

"Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah…"

But as long as muslims fulfil their verbal declaration of faith in Allah, the Exalted, with actions, they were will be protected from the misguidance of seeking entertainment and worldly desires through Islam. In addition, those who dedicate their resources to misguiding others will find that all their efforts are wasted in both worlds, even if this is not obvious to them. Chapter 8 Al Anfal, verse 36:

"…So they will spend it; then it will be for them a [source of] regret; then they will be overcome…"

In this world, their mindset will lead them to misuse the blessings they have been granted. Such misuse will hinder their capacity to maintain a balanced mental and physical state and they will misplace everything and everyone within their life. Consequently, aspects of their lives, including family, friends, careers, and wealth, will turn into sources of stress. If they continue

to oppose Allah, the Exalted, they will unjustly attribute their stress to others, including their spouse. By distancing themselves from these positive influences, they risk exacerbating their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is especially evident among those who persist on misusing the blessings they have been granted, such as the wealthy and famous, who, despite having access to worldly luxuries, are still plagued with mental health issues. If they maintain this attitude, the consequences in the hereafter will be significantly worse. Chapter 8 Al Anfal, verse 36:

"…And those who have disbelieved - unto Hell they will be gathered."

In the third year following the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, the non-Muslim leaders of Mecca convened with those non-Muslims who had lost their relatives during the Battle of Badr. They proclaimed that the Holy Prophet Muhammad, peace and blessings be upon him, had inflicted significant harm upon them, resulting in the deaths of their prominent figures and kin. They called upon their community to provide both financial and physical support in their quest for vengeance. The desire for retribution, coupled with their persistent financial difficulties stemming from Muslim raids on their trading caravans, incited them to engage in conflict when they should have been moved to humility and acceptance of the truth. All of them committed to this evil campaign, which ultimately culminated in the Battle of Uhud. On this occasion Allah, the Exalted, revealed chapter 8 Al Anfal, verse 36:

"Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of]

regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered."

This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Page 12.

This verse refers to the efforts of the leaders of the non-muslims of Mecca to avenge their defeat at the Battle of Badr, which they did accomplish, to a certain extent, at the Battle of Uhud, when they won the battle and caused heavy losses to the muslims and nearly killed the Holy Prophet Muhammad, peace and blessings be upon him. Interestingly, in this verse, Allah, the Exalted, warns they will be overcome and defeated, even though the non-muslims won at the Battle of Uhud. This indicates that this verse actually refers to not a single battle, but the entire war, which the non-muslims lost. Generally speaking, this verse therefore highlights the importance of observing the higher goal in life rather than focusing on smaller issues. In fact, one of the primary reasons individuals struggle to exhibit patience when faced with challenges is their tendency to lose sight of the broader perspective of life. Each circumstance encountered by a person can be likened to a solitary jigsaw piece in relation to the entire jigsaw puzzle. However, when one becomes entirely fixated on that individual piece, which frequently symbolizes a challenge, they divert their attention from the complete puzzle. Consequently, the difficulty appears far more daunting than it genuinely is, and its adverse effects seem more pronounced than they truly are. This distraction impedes one's ability to show patience, which entails refraining from expressing dissatisfaction regarding the situation through words or actions while upholding one's genuine obedience to Allah, the Exalted. A highly effective strategy to prevent this outcome is to consistently concentrate on the Day of Judgement. This focus will assist individuals in realizing that their current problem or challenge is not as significant, as no worldly hardship can compare to the tribulations of Judgement Day. Furthermore, the negative

repercussions of earthly challenges are not more severe than those faced on Judgement Day. It is essential to remember that this is a Day when the Sun will be drawn within two miles of the creation, and each individual will perspire in accordance with their deeds. This warning is documented in a Hadith found in Jami At Tirmidhi, number 2421. It is a Day when the same relatives one worried about and endeavored to please will abandon them. Chapter 80 Abasa, verses 33-37:

"But when there comes the Deafening Blast. On the Day a man will flee from his brother. And his mother and his father. And his wife and his children. For every man, that Day, will be a matter adequate for him."

A Day when individuals will contemplate their actions after they observe Hell. Chapter 89 Al Fajr, verse 23:

“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”

When an individual concentrates on this Day, their earthly challenges and hardships will appear less significant. This mindset will assist them in exhibiting patience from the beginning of the challenge and in assessing and addressing it in a suitable way that reduces their stress.

Furthermore, maintaining one's attention on Judgement Day will also guarantee that they turn away from, disregard, and diminish the importance

of anything that will not hold significance on the Day of Judgement, including the challenges and pressures encountered throughout life. Instead, they will direct their focus towards matters that will be pertinent on the Day of Judgement, such as showing patience amidst adversities. Chapter 39 Az Zumar, verse 10:

“…Indeed, the patient will be given their reward without account [i.e., limit]."

It is possible that this appropriate mindset contributed to the reason why the magicians of Pharaoh, who embraced faith, remained undeterred by Pharaoh's threats of physical punishment, as they were concentrating on the Day of Judgement. Chapter 26 Ash Shu'ara, verses 49-50:

"[Pharaoh] said, "You believed him [i.e., Moses] before I gave you permission. Indeed, he is your leader who has taught you magic, but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all." They said, "No harm. Indeed, to our Lord we will return.""

As Allah, the Exalted, does no force right guidance on people, as that would nullify the test of life in this world, He allows people to fulfill their life choices so that those who sincerely obey Him will be differentiated from those who do not. Chapter 8 Al Anfal, verse 37:

“So that Allah may distinguish the wicked from the good…”

One must therefore ensure they make the correct life choices by sincerely obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. Those who fail to do so will be separated from those who do, as they will not obtain peace of mind in this world or in the next. Instead, they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to prepare correctly for their accountability on the Day of Judgement. In addition, their attitude will prevent them from fulfilling the rights of people. As a result, they will cause the spread of corruption and injustice within society. Chapter 8 Al Anfal, verse 37:

“So that Allah may distinguish the wicked from the good and place the wicked some of them upon others and heap them all together and put them into Hell. It is those who are the losers.”

Ultimately, since all of creation is owned by and completely governed by Allah, the Exalted, individuals must comply with His regulations. Just as one faces repercussions for not following the laws established by the governing authority of a specific nation, similarly, they will face challenges in both worlds if they disregard the directives of the Sovereign of the universe. While a person may choose to leave a nation if they disagree with its laws, they cannot escape to a place where the authority and regulations of Allah, the Exalted, do not apply. Although individuals may modify the laws of their community, they will never possess the ability to change the decrees of Allah, the Exalted. Furthermore, just as a homeowner sets the

rules of their residence, regardless of any opposition from others, the universe is owned by Allah, the Exalted, who alone establishes the regulations that govern it, irrespective of public sentiment. Therefore, following these rules is essential for one's own benefit. Those who grasp this truth will adhere to the commandments of Allah, the Exalted, and endeavor to serve Him by utilizing the blessings bestowed upon them in ways that are pleasing to Him, as detailed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can either strive to comprehend the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing how they serve their own interests and those of the broader community, ultimately fostering peace in both worlds, or they may opt to indulge their desires and ignore the principles of Islam. However, those who neglect to follow Islamic regulations should brace themselves for the repercussions of their choices in both worlds, as no objections, protests, or complaints will provide them any refuge. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Allah, the Exalted, then warned the non-muslims of Mecca against persisting on His disobedience and invited them towards forgiveness. Chapter 8 Al Anfal, verse 37:

“Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them…”

This indicates the great mercy Allah, the Exalted, possesses for the creation as He constantly invites them to repentance and reformation, despite their disobedience to Him. One must therefore take advantage of this offer by sincerely repenting so that they achieve peace of mind in both worlds. True repentance involves feeling guilt, seeking forgiveness from Allah, the Exalted, and from those who have been wronged, as long as it does not lead to further issues. An individual must sincerely promise to avoid committing the same or a similar sin again and to correct any rights which have been violated in respect to Allah, the Exalted, and to others. Additionally, they should continue to faithfully obey Allah, the Exalted, by using the blessings He has granted them in line with Islamic teachings. This will ensure that they attain a balanced state of mind and body, properly aligning all elements and people in their lives, while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds.

Allah, the Exalted, warns them against persisting on His disobedience by learning a lesson from the former nations who also persisted on the disobedience of Allah, the Exalted, and how they were destroyed, as a result. Chapter 8 Al Anfal, verse 38:

“…But if they return [to hostility] - then the precedent of the former [rebellious] peoples has already taken place.”

This verse urges people to steer clear of a self-centered attitude that solely concentrates on their own lives and difficulties. Those who adopt this perspective miss the chance to learn from historical events, their own experiences, and the circumstances of others. Acquiring insights from these aspects is one of the best ways to enhance one's behavior and prevent the repetition of past mistakes, ultimately leading to inner peace. For instance, observing wealthy and famous individuals misusing the blessings they have been granted, only to be burdened by anxiety, mental health issues, addiction, and even suicidal thoughts—despite fleeting moments of joy and luxury—provides a crucial lesson. It teaches observers not to misuse the blessings they have been granted, reinforcing the idea that true peace does not stem from material wealth or the satisfaction of every earthly desire. Similarly, seeing someone in poor health should foster gratitude for one's own well-being and encourage its proper use before it is lost. Thus, Islam consistently advises Muslims to stay vigilant and aware, rather than becoming so engrossed in their personal matters that they overlook the wider world around them.

But as the non-muslims of Mecca persisted on fighting against Islam, Allah, the Exalted, commanded the muslims to defend Islam and free the Arabian Peninsula of the oppression and tyranny of the non-muslims of Mecca. But He warned the muslims that fighting would only continue as long as the non-muslims of Mecca continued violently opposing Islam. Chapter 8 Al Anfal, verse 39:

“And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease - then indeed, Allah is Seeing of what they do.”

To accurately comprehend the meanings of the verses of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, it is essential to consider them within their appropriate context. This means that no verse or Hadith should be interpreted in isolation, without taking into account the circumstances surrounding its revelation or documentation, as this could lead to misinterpretation of Islamic teachings. To truly grasp the context of the verses and Hadiths, one must examine them in relation to the life of the Holy Prophet Muhammad, peace and blessings be upon him. Only through this approach can one discern the specific subject or reference of a given verse or Hadith.

Furthermore, Muslims are permitted to engage in armed conflict against external aggressors solely under the authority of a legitimate ruler and in accordance with the directives outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who partake in such actions must remain ever mindful of Allah, the Exalted, to avoid transgressing these established limits and regulations. Chapter 2 Al Baqarah, verse 190:

“*Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.”*

And chapter 2 Al Baqarah, verse 194:

"…*So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah…"*

One principle is to engage in warfare solely in response to an attack, as highlighted in the Holy Quran. Chapter 2 Al Baqarah, verse 190:

"*Fight in the way of Allah those who fight against you…"*

Consequently, exhibiting physical aggression towards an adversary during a time of peace is prohibited. Additionally, it is mandated that when the adversary refrains from aggression, Muslims are also required to refrain. Chapter 2 Al Baqarah, verse 193:

"…But if they cease, then there is to be no aggression [i.e., assault] except against the violators."

If the adversary seeks peace, it should be provided. Chapter 4 An Nisa, verse 90:

"…So if they remove themselves from you and do not fight you and offer you peace, then Allāh has not made for you a cause [for fighting] against them."

The third rule stipulates that civilians must not be harmed. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, consistently prohibited the harm of women, children, the elderly, the sick, as well as monks and hermits during times of war. This prohibition is corroborated by numerous Hadiths, including those recorded in Sunan Abu Dawud, number 2614, and Musnad Ahmad, number 2728.

The first Caliph of Islam, Abu Bakr Siddique, may Allah be pleased with him, explicitly forbade the killing of children, women, and the elderly. He also prohibited the destruction of fruit-bearing trees, damage to property, and the killing of livestock. This guidance is documented in Musannaf Ibn Abi Shayba, number 33121.

The second Caliph of Islam, Umar Bin Khattab, may Allah be pleased with him, clearly instructed the Muslim armies not to inflict harm on non-combatants, such as farmers. This directive is also found in Musannaf Ibn Abi Shayba, number 33120.

In the event of an impending conflict, the Muslim nation is commanded to prepare to the best of their abilities. This preparation is intended to dissuade the enemy from launching an attack; should the enemy seek peace, it must be granted to them. Chapter 8 An Anfal, verses 60-61:

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy…And if they incline to peace, then incline to it [also]…”

Permission is granted to combat those who fail to uphold their agreements with the Muslims. Chapter 9 At Tawbah, verses 12-13:

“And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?”

Islam prohibits the assault of individuals who honor their agreements. Chapter 9 At Tawbah, verse 7:

"…So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him]."

It is unequivocal that no individual should be compelled to embrace Islam, as it is a belief that must be genuinely accepted from the heart, rather than merely through spoken words or actions. Chapter 2 Al Baqarah, verse 256:

"There shall be no compulsion in [acceptance of] the religion…"

Individuals who maintain peaceful relations with Muslims shall be treated with fairness consistently. Chapter 60 Al Mumtahanah, verses 8-9:

"Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly. Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion…"

War is detestable to Allah, the Exalted, and Muslims should be compelled to engage in it even if they do not wish to. Chapter 2 Al Baqarah, verse 216:

“Battle has been enjoined upon you while it is hateful to you…”

The Holy Prophet Muhammad, peace and blessings be upon him, cautioned Muslims against the desire for conflict and instead urged them to seek safety from Allah, the Exalted. However, if they find themselves compelled to confront the enemy, they must remain resolute. This guidance is recorded in a Hadith found in Sahih Bukhari, number 2966.

The primary message of these verses emphasizes that the use of force should only occur when absolutely necessary, limited to what is essential, and in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

As previously stated, it is crucial to evaluate a verse or Hadith within its proper context to comprehend its applicability regarding who, what, and where it pertains. Sadly, many individuals, whether intentionally or unintentionally, misinterpret the verses and Hadiths concerning conflict in this manner. A well-known instance is a verse commonly referred to as the sword verse, despite the absence of the term "sword" in the Holy Quran. Chapter 9 At Tawbah, verse 5:

“And when the inviolable months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…”

As previously detailed, this declaration of war is also confined to particular conditions and peace concessions. Furthermore, an examination of the historical context surrounding this and other related verses clearly demonstrates that it does not serve as a universal principle for engaging in conflict with non-Muslims. In essence, the verse pertains to a specific group of individuals, at a particular time and in a designated location.

The verses surrounding the sword verse explicitly indicate on several occasions that the polytheists mentioned are solely those who consistently breached their peace agreements with the Holy Prophet Muhammad, peace and blessings be upon him, and perpetrated acts of violent aggression against the Muslim community and its allies. For example, the verse immediately before the Sword verse, meaning, chapter 9 At Tawbah, verse 4, states:

“Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allāh loves the righteous [who fear Him].”

This is followed by another command in a related verse, chapter 9 At Tawbah, verse 7:

"How can there be for the polytheists a treaty in the sight of Allāh and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Ḥarām? So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him]."

The offenses committed by these polytheists, against whom combat was mandated, are referenced in other pertinent verses. Chapter 9 At Tawbah, verses 8-10:

"How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient. They have exchanged the signs of Allāh for a small price and averted [people] from His way. Indeed, it was evil that they were doing. They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors."

And chapter 9 At Tawbah, verses 12-13:

“And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?...”

These particular polytheists repeatedly violated their agreements and supported others in opposition to Islam. They initiated hostilities against the Muslims, obstructed individuals from embracing Islam, and expelled Muslims from Mecca and Masjid Al Haram. Their transgressions against the Muslims are referenced at least eight times in the cited verses.

In chapter 9, Tawbah, verse 12, which was previously quoted, the objective of combating the 'leaders of disbelief' is to compel them to 'cease' their aggressive actions. These verses, along with others, underscore the necessity of following specific conditions during wartime, such as engaging only with those who initiate conflict against them.

Moreover, these polytheists were still presented with numerous warnings and concessions. They were granted a four-month period of respite and peace. Chapter 9 At Tawbah, verse 2:

“So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah…”

And chapter 9 At Tawbah, verse 5:

“And when the inviolable [four] months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…”

This reprieve was provided to allow them the choice to either embrace Islam or to depart from the Arabian Peninsula in peace. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, was instructed to offer protection to any of these polytheists who sought it, ensuring they had the chance to hear the teachings of Islam without fear or coercion, or alternatively, to leave the Arabian Peninsula peacefully without the threat of harm. Chapter 9 At Tawbah, verse 6:

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allāh [i.e., the Qur’ān]. Then deliver him to his place of safety. That is because they are a people who do not know.”

The directive in the sword verse regarding the combat and elimination of these polytheists would only be enacted if they chose to remain in the Arabian Peninsula following the four-month grace period without embracing Islam, as this would be a declaration of war from them against Islam. It is crucial to highlight that numerous polytheists utilized this grace period to convert to Islam. As a result of this respite, hostilities ceased, and no blood was shed due to the sword verse, which was intended to serve as a deterrent against further violence, indicating that these polytheists should either accept Islam or depart from the Arabian Peninsula in peace.

In conclusion, the surrounding verses and the esteemed life of the Holy Prophet Muhammad, peace and blessings be upon him, provide the necessary context for the sword verse. This indicates that these verses were specifically revealed to halt assaults from particular hostile polytheists directed at the Muslim community. Consequently, they cannot be indiscriminately applied to others who came after them.

Chapter 8 Al Anfal, verse 39:

"And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease - then indeed, Allah is Seeing of what they do."

Generally speaking, societal influences like social media, fashion trends, and cultural norms often place pressure on individuals who are dedicated to Islamic values. Promoting Islam is frequently viewed as an obstacle to their ambitions for wealth and social standing. Industries that Islam critiques, especially those linked to alcohol and entertainment, actively resist the acceptance of Islamic principles and discourage Muslims from practicing their faith. This significantly fuels the widespread anti-Islamic sentiments found on various platforms, including social media.

Moreover, Islam teaches individuals to manage their worldly desires, yet those who solely seek to satisfy these desires often criticize Islam as it makes them appear animalistic. Furthermore, businesses and industries that thrive on people indulging their desires will actively oppose Islam, which promotes restraint in accordance with its teachings. In response to such criticism, Muslims must remain unwavering in their obedience to Allah, the Exalted, who will grant them tranquility and shield them from the adverse effects of societal pressures, even if this protection is not immediately apparent. Conversely, those who prioritize societal approval over the obedience to Allah, the Exalted, will not escape His punishment, nor will they genuinely satisfy societal expectations, as human opinions and worldly influences, including social media, fashion, and culture, are inherently unstable. By steadfastly adhering to the commands of Allah, the Exalted, by correctly utilizing the blessings bestowed upon them as per Islamic guidance, individuals will achieve a harmonious mental and physical state, effectively prioritizing everything and everyone with their lives. Moreover, Allah, the Exalted, will substitute their negative companions—who criticize their devotion to Him—with positive influences that motivate them to persist in their obedience, thus enhancing their peace of mind in this life. As their actions prepare them for accountability on the Day of Judgment, He will reward them with unimaginable blessings.

Those who continue to disobey Allah, the Exalted, in order to gain societal approval and satisfy their earthly desires will ultimately misuse the blessings bestowed upon them. Consequently, they will find themselves in a state of mental and physical turmoil, struggling to manage their priorities and relationships effectively, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress and challenges in both this life and the hereafter, regardless of the material comforts they possess.

To uphold steadfast in obeying Allah, the Exalted, amidst external criticism, it is crucial to cultivate a strong faith. A robust faith is vital for maintaining the commitment to obeying Allah, the Exalted, in all circumstances, whether in times of prosperity or hardship. This strong faith is nurtured through understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience to Allah, the Exalted, brings peace in both this life and the afterlife. In contrast, those who lack a strong grasp of Islamic principles often possess a weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This deficiency in understanding can obscure the realization that surrendering personal desires in favor of obeying Allah, the Exalted, is essential for attaining peace in both worlds. Therefore, it is crucial for individuals to strengthen their faith by pursuing and applying Islamic knowledge, ensuring their steadfast obedience to Allah, the Exalted, at all times. This involves appropriately utilizing the blessings granted to them, as outlined by Islamic teachings, ultimately leading to a harmonious mental and physical state and the proper prioritization of all aspects of their lives.

As discussed earlier, after some of the Companions, may Allah be pleased with them, initially disputed over the spoils of war after their victory at the Battle of Badr, Allah, the Exalted, initially entrusted the entire thing to His Holy Prophet Muhammad, peace and blessings be upon him, who in turn divided it between the soldiers. Then Allah, the Exalted, revealed the general rule when distributing the spoils of war. Chapter 8 Al Anfal, verse 41:

“And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler…”

As the Holy Prophet Muhammad, peace and blessings be upon him, and his near relatives were forbidden from taking charity, they were granted a small share from the spoils of war. A part of that small share is distributed to the needy. As always, Islam has made helping the needy, according to one’s means and ability, a top priority. Chapter 8 Al Anfal, verse 41:

“… *and the orphans, the needy…”*

Orphans are frequently referenced in Islamic teachings due to their often being deprived of rights stemming from their social vulnerability. Consequently, a Muslim is obligated to assist those who are deemed

socially weak in society, including orphans and widows, in accordance with their capabilities. In today's world, sponsoring orphans and widows has become remarkably simple, as this can be arranged online in just a few minutes. Moreover, the sponsorship cost is typically less than one's monthly phone bill. Therefore, Muslims should not overlook this essential aspect of Islam, as it results in the ongoing support of Allah, the Exalted, in both this life and the hereafter. This principle is substantiated in a Hadith recorded in Sahih Muslim, number 6853. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, has indicated that those who care for an orphan will attain closeness to him in Paradise, as stated in a Hadith found in Sahih Bukhari, number 6005. Lastly, those who provide for the needy, such as widows, will receive the same reward as one who prays throughout the night and fasts every day, as mentioned in a Hadith in Sahih Bukhari, number 6006. Therefore, individuals who find it challenging to engage in voluntary good deeds, such as the voluntary night prayer and fasting, should act on this Hadith to gain this reward with minimal exertion.

It is crucial to understand that individuals should always keep in mind that any resources they possess, including wealth, have been bestowed upon them by Allah, the Exalted, as a loan rather than a gift. A loan necessitates repayment to its rightful owner. The manner in which one repays the loan provided by Allah, the Exalted, is by utilizing these resources in ways that are pleasing to Him. Consequently, the individual who assists the needy is merely fulfilling the obligation they owe to Allah, the Exalted. Recognizing this truth will deter them from acting as though they are performing a favor to Allah, the Exalted, or to the person in need. In truth, Allah, the Exalted, has favored them by granting them worldly blessings and by providing them with the opportunity to earn immense rewards through their assistance to the needy. Furthermore, the person in need has done the benefactor a favor by accepting their support. If every individual in need were to decline the assistance of others, how would one be able to attain the rewards outlined in divine teachings? Keeping these considerations in mind will help

prevent one from destroying their rewards by adopting an inappropriate mindset.

Ultimately, assisting the needy encompasses addressing any lawful needs that an individual may have. This includes emotional, physical, and financial assistance. Therefore, no Muslim, regardless of the limited wealth they may possess, can justify not aiding the needy.

Chapter 8 Al Anfal, verse 41:

“…and the [stranded] traveler…”

The traveler represents the outsider who finds themselves in an unfamiliar territory. Allah, the Exalted, urges Muslims to share a portion of their wealth to assist these individuals on their journey, should they require support. Those who have wealth are encouraged to demonstrate kindness towards this stranger and offer assistance in any form possible, whether it be providing food, a mode of transportation, or safeguarding them from any harm that might befall them during their travels.

As Islam is a complete code of conduct, Allah, the Exalted, connects a worldly matter, distributing the spoils of war, to belief in Him and the Holy Quran. Chapter 8 Al Anfal, verse 41:

“And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion - the day when the two armies met…”

It is important to understand that Islam influences every situation one faces, whether worldly or religious, and affects every worldly blessing one interacts with. Therefore, one must avoid adopting the ignorant attitude whereby they believe Allah, the Exalted, will only question them about religious duties, such as the obligatory prayers. Allah, the Exalted, will question people about every situation they encountered, whether worldly or religious. Therefore, they must ensure they learn and act on Islamic teachings so that they act in the correct way in every situation. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. One must therefore avoid treating Islam like a coat whereby they take it off and put it on according to their desires. The one who behaves in this manner is only worshipping their desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

The one who fails to act on Islamic teachings in every situation will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience certain worldly luxuries.

As Allah, the Exalted, has power over all things, irrespective of how a person chooses to behave, they will be held accountable for their actions in both worlds. Chapter 8 Al Anfal, verse 41:

"…And Allah , over all things, is competent."

Chapter 8 Al Anfal, verse 41:

"…if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion - the day when the two armies met…"

This verse, similar to numerous others, signifies the utmost position a person can attain in this world, specifically, that of a servant of Allah, the Exalted. On many occasions when Allah, the Exalted, addresses the Holy Prophets, peace be upon them, He frequently refers to them as His servants. For instance, in the subsequent verse, Allah, the Exalted, discusses the Heavenly journey of the Holy Prophet Muhammad, peace and blessings be upon him, which serves as a testament to his greatness, yet refers to Him as His servant. Chapter 17 Al Isra, verse 1:

"Exalted is He who took His Servant by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing."

In a different instance, Allah, the Exalted, describes the teacher of one of the most esteemed Holy Prophets, peace be upon them, the Holy Prophet Musa, peace be upon him, merely as a servant among His servants, without even mentioning the name of the teacher. Chapter 18 Al Kahf, verses 64-65:

"[Moses] said, "That is what we were seeking." So they returned, following their footprints. And they found a servant from among Our servants to whom We had given mercy from Us and had taught him from Us a [certain] knowledge."

Even the Holy Prophet Muhammad, peace and blessings be upon him, presented himself to the world as the servant of Allah, the Exalted, prior to announcing his Prophethood and Messengership. This is evidenced in numerous Hadiths, including the one recorded in Sahih Muslim, number 851. Indeed, the core of Prophethood and Messengership is rooted in servanthood to Allah, the Exalted.

Consequently, it is essential for one to endeavor to become a genuine servant of Allah, the Exalted. This entails utilizing the blessings bestowed upon them in manners that are pleasing to Allah, the Exalted, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. It is crucial to acknowledge that a servant recognizes their obligation to consistently seek the pleasure of their Master, Allah, the Exalted. Their responsibility is not to pursue their own gratification or the approval of others. They do not seek the favor of others but rather inspire others to strive for the pleasure of Allah, the Exalted, just as they endeavor to do, since all of creation are servants of Allah, the Exalted, whether they acknowledge this fact or not. Furthermore, a servant of Allah, the Exalted, acknowledges that everything they own was created and bestowed upon them by none other than their Master, Allah, the Exalted, and thus belongs to Him, including their very life. This perspective will consequently motivate them to utilize the blessings they have received in ways that are pleasing to the Owner of these blessings, Allah, the Exalted, which ultimately results in tranquility and success in both worlds through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, humans are inherently designed to serve something or someone. It is impossible for a human to exist without being a servant. One can choose to serve Allah, the Exalted, which brings about tranquility and success in both this life and the hereafter, as He alone governs the spiritual hearts of individuals, the abode of peace of mind, and thus determines who experiences peace and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Additionally, serving Allah, the Exalted, fosters both mental and physical peace, as individuals will focus solely on pleasing Him in their daily lives. Serving one master is significantly easier than serving multiple masters, particularly when that Master is Most Merciful and requires only minimal effort from His servant. Conversely, those who deny the servitude to Allah, the Exalted, will inevitably find themselves serving other entities or individuals, such as their employers, societal norms, social media, fashion, and culture. Even more detrimental is when one becomes a slave to their own desires, embodying the worst traits of humanity, akin to rapists and murderers. Such individuals will strive to satisfy their masters, which will lead them to misusing the blessings they been granted by Allah, the Exalted. Consequently, they will find themselves in an unsteady mental and physical condition, they will misplace everything and everyone in their lives,

and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Furthermore, serving others, including employers or family members, will inevitably result in unhappiness, as no matter the effort exerted, one can never fully satisfy others. This is an irrefutable fact. Consequently, this individual who serves others will grow resentful and discontent over time, as their attempts to please others fail to yield satisfaction. This will only exacerbate their stress, anxiety, and difficulties in both worlds.

Thus, since servitude is unavoidable, every individual should show compassion towards themselves and opt for the servitude of Allah, the Exalted, rather than servitude to other entities, as this choice alone fosters tranquillity and success in both worlds. This entails utilizing the blessings bestowed upon them in manners that are pleasing to Allah, the Exalted, as prescribed in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects and individuals in their lives, while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity in both worlds. Chapter 5 Al Ma'idah, verses 15-16:

"…There has come to you from Allāh a light and a clear Book. By which Allāh guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path."

Allah, the Exalted, then mentions that the Battle of Badr needed to occur in order to separate those who remained firm on His obedience from those who did not. Chapter 8 Al Anfal, verse 42:

"When you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you. If you had made an appointment [to meet], you would have missed the appointment. But [it was] so that Allah might accomplish a matter already destined - that those

who perished would perish upon evidence and those who lived [in faith] would live upon evidence…"

As discussed earlier, in the second year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina, he left to raid a trade caravan belonging to the leaders of the non-muslims of Mecca, with some of his Companions, may Allah be pleased with them. On the way, the Holy Prophet Muhammad, peace and blessings be upon him, was informed that the non-Muslim leaders of Mecca had organized an army to confront the Muslims. The Battle of Badr was therefore not decided beforehand and occurred unexpectedly. Chapter 8 Al Anfal, verse 42:

"…*But [it was] so that Allah might accomplish a matter already destined - that those who perished would perish upon evidence and those who lived [in faith] would live upon evidence…"*

Following the conclusion of the Battle of Badr and the defeat of the non-Muslims, the Holy Prophet Muhammad, peace and blessings be upon him, commanded that the bodies of the non-Muslims be placed in an ancient well. Once this was accomplished, he called out to them, listing those who were in the well, and inquired whether they had received what Allah, the Exalted, had promised them, just as he had received what Allah, the Exalted, had promised him. When asked about his act of calling out to the deceased, he responded that they could hear his words, although they were unable to respond. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Page 300.

Generally speaking, this verse encourages people to avoid a self-centered attitude, where they focus exclusively on their own lives and challenges. Those who embrace this viewpoint forfeit the opportunity to learn from both historical events and their own experiences, as well as from the situations of those around them. Acquiring knowledge from these elements is one of the most powerful methods to improve one's behavior and avoid repeating past errors, ultimately fostering inner tranquility. For example, observing wealthy and famous individuals misuse the blessings they have been granted, only to be weighed down by anxiety, mental health struggles, addiction, and even thoughts of suicide—despite brief moments of happiness and luxury—offers a vital lesson. It instructs onlookers to refrain from misusing the blessings they have been given, reinforcing the notion that genuine peace does not arise from material wealth or the fulfillment of every earthly desire. Likewise, seeing someone in poor health should inspire appreciation for one's own well-being and promote its proper use before it is taken away. Therefore, Islam consistently urges Muslims to remain alert and conscious, rather than becoming so absorbed in their personal matters that they neglect the broader world around them.

Chapter 8 Al Anfal, verse 42:

"…*But [it was] so that Allah might accomplish a matter already destined - that those who perished would perish upon evidence and those who lived [in faith] would live upon evidence…"*

In addition, this verse encourages muslims to avoid adopting ignorance whereby they live without certainty of faith. Cultivating a deep faith is vital, as it guarantees that an individual remains devoted to obeying Allah, the Exalted, in every circumstance, whether in moments of ease or hardship. This strong faith is nurtured through acquiring knowledge and implementing the clear guidance found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings make it clear that true obedience to Allah, the Exalted, results in peace in both this life and the hereafter. Conversely, a person who lacks understanding of Islamic teachings is likely to possess weak faith. Such a person will disobey Allah, the Exalted, when their desires conflict with His commands, not realizing that placing obedience to Allah, the Exalted, above personal desires brings serenity in both worlds. Thus, it is crucial to attain certainty of faith by pursuing knowledge and adhering to Islamic principles, ensuring steadfast obedience to Allah, the Exalted, at all times. This entails utilizing the blessings bestowed upon them in accordance with Islamic teachings, ultimately fostering peace of mind in both worlds by encouraging a harmonious mental and physical state and properly prioritizing all aspects of their life.

As Allah, the Exalted, knows all things, He will compensate each person for their actions, whether they are based on ignorance or clear evidence. Chapter 8 Al Anfal, verse 42:

“…and indeed, Allah is Hearing and Knowing.”

At the Battle of Badr, Allah, the Exalted, showed the Holy Prophet Muhammad, peace and blessings be upon him, the non-muslim army to be small in number in his dream. This dream encouraged the Companions, may Allah be pleased with them, to remain firm on defending Islam as retreating would have detrimentally damaged the progression of Islam. Chapter 8 Al Anfal, verse 43:

"When Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allah saved [you from that]. Indeed, He is Knowing of that within the breasts."

Allah, the Exalted, showed the non-muslim army as small in the dream of the Holy Prophet Muhammad, peace and blessings be upon him, but in the case of the Companions, may Allah be pleased with them, He physically showed the non-muslim army to be small and showed the Companions, may Allah be pleased with them, to be small in number in the eyes of the non-muslim army, so that both sides would remain firm on fighting. Perhaps, Allah, the Exalted, did not alter the physical reality for the Holy Prophet Muhammad, peace and blessings be upon him, and only showed him a dream, as He wanted him to always observe reality as it was. Chapter 8 Al Anfal, verse 44:

"And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allah might accomplish a matter already destined…"

For example, one of the Companions, may Allah be pleased with them, judged the enemy number to be 70 and the Companion, may Allah be pleased with him, by his side, judged the enemy to be 100.

However, as the battle began, Allah, the Exalted, made the Companions, may Allah be pleased with them, appear twice the number of the non-Muslim army, instilling fear in their hearts and thus providing support to the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. In reality, the numbers were approximately 310 Muslims versus 1000 non-Muslims. Chapter 3 Alee Imran, verse 13:

"Already there has been for you a sign in the two armies which met [in combat at Badr] - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision."

This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Page 269.

As Allah, the Exalted, alone controls all things, one should follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, by sincerely obeying Him, as they cannot escape the power and judgement of Allah, the Exalted. Chapter 8 Al Anfal, verse 44:

"…And to Allah are [all] matters returned."

This obedience involves correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they attain a balanced state of mind and body, aligning all elements and people in their lives, while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds.

When Allah, the Exalted, summons the believers in the Holy Quran, this invitation is frequently linked to supporting their verbal declaration of faith in Him with actions. A spoken affirmation of faith, devoid of corresponding actions, holds minimal significance in Islam. Actions are crucial as they furnish the essential proof and evidence needed to secure reward and mercy in both worlds. Just as a fruit-tree is only valuable when it produces fruit, faith gains its significance only when it translates into righteous deeds. In this context, Allah, the Exalted, urges Muslims to steadfastly adhere to His commands by wisely utilizing the blessings bestowed upon them, as delineated in Islamic teachings, especially when faced with criticism and opposition. Chapter 8 Al Anfal, verse 45:

“O you who have believed, when you encounter a company stand firm and remember Allah much that you may be successful.”

Generally speaking, when an individual opts for a path different from that of their peers, it can trigger feelings of inadequacy in others concerning their own choices, particularly if those choices prioritize personal ambitions over the teachings of Allah, the Exalted. As a result, this may lead to criticism directed at those who remain resolute in their faith, often from family members.

Moreover, societal factors like social media, fashion trends, and cultural norms often exert pressure on individuals committed to Islamic values. The advocacy of Islam is frequently perceived as a hindrance to their ambitions for wealth and social status. Sectors that Islam critiques actively resist the embrace of Islamic principles and dissuade Muslims from acting on their faith. This plays a major role in the widespread anti-Islamic sentiments present on numerous platforms, including social media.

Moreover, individuals striving to follow Islamic principles, which advocate for moderation in personal desires and the proper use of the blessings they receive, often face negative judgments from those who indulge in excess—acting on their desires without restraint, as Islam makes them appear animalistic. These individuals frequently attempt to dissuade others from embracing Islam and discourage Muslims from practicing their faith, trying to entice them into a lifestyle marked by unbridled desire. They often focus on specific aspects of Islam, such as the dress code for women, to diminish its attractiveness. However, discerning individuals can easily see the

shallow nature of these criticisms, which arise from a disdain for Islam's emphasis on self-control. For example, while they may criticize the Islamic dress code for women, they do not subject other essential professions, such as law enforcement, military, healthcare, education, and business, to the same level of scrutiny. This selective criticism of the Islamic dress code, in contrast to their silence on other dress codes, highlights the weakness and baselessness of their arguments. Ultimately, it is the principles of Islam and the disciplined conduct of its followers that provoke these various attacks on Islam, prompting them to criticize it in any way possible.

In all cases, a person must consistently commit to the true obedience of Allah, the Exalted, recognizing that this will grant them peace and protect them from the negative effects of others. Chapter 8 Al Anfal, verse 45:

"O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful."

In contrast, opting to defy Allah, the Exalted, for the sake of pleasing people will lead to a loss of inner tranquility, as they will misuse the blessings they have been granted. As a result, they will be in a state of mental and physical imbalance, misplacing everything and everyone within their life and they will fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both aspects of life, despite any worldly comforts they may enjoy. Chapter 8 Al Anfal, verse 46:

“And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.”

Obeying Allah, the Exalted, necessitates fulfilling the different aspects of the Holy Quran. This involves not just the accurate and regular recitation of its verses but also understanding and applying its teachings into one’s life. Therefore, Muslims ought to avoid simply reciting it in a language they do not comprehend, as this falls short of achieving success through the Holy Quran, which is intended to be a guide rather than just a text for recitation. Just like a map cannot direct someone to their destination without being actively used, the Holy Quran cannot offer guidance towards peace in both worlds unless it is understood and acted upon.

Obeying the Holy Prophet Muhammad, peace and blessings be upon him, necessitates that individuals prove their verbal expressions of faith, affection, and reverence for him through the study and implementation of his teachings. Chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."”

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

Cultivating one's character in line with his noble character is essential, so that they adopt virtues like patience, gratitude, and generosity while letting go of vices such as envy, pride, and greed. This personal transformation nurtures inner peace, as embodying positive traits leads to peace of mind.

By learning and acting on the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, individuals can authentically represent him to the world. Neglecting this duty risks misrepresentation, which can alienate both non-Muslims and fellow Muslims from the beauty of Islamic teachings. Such misrepresentation may lead to unjust criticism of the Holy Prophet Muhammad, peace and blessings be upon him, particularly when the negative actions of Muslims are observed. Every Muslim bears the responsibility to accurately portray Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, to the broader community.

Moreover, just like the previous nations who claimed love for their Holy Prophets, peace be upon them, failed to embody their teachings, will not reunite with them in the afterlife, likewise, Muslims who do not genuinely practically follow the Holy Prophet Muhammad, peace and blessings be upon him, will not be with him in the hereafter. Instead, individuals will unite with those they chose to emulate during their lives on Earth. This principle is indicated in a Hadith found in Sunan Abu Dawud, number 4031.

Obeying Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, ensures individuals correctly use the blessings they have been granted in line with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they achieve a balanced harmony between the mind and body, enabling them to correctly prioritize every aspect of their lives while preparing for their accountability on the Day of Judgement. Such behaviour will ultimately cultivate peace in both this world and the hereafter.

Conversely, if a person fails to support their spoken affirmation of faith with suitable actions, they will inevitably misuse the blessings bestowed upon them. Consequently, they will encounter a tumultuous mental and physical condition, displacing everything and everyone in their lives, and inadequately readying themselves for their accountability on the Day of Judgement. This will result in stress, hardships, and obstacles in both worlds, despite the fleeting pleasures they may experience in this life.

In addition, the more one obeys Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, the more they will fulfill the rights of people. This will ensure justice and peace spreads within society. But when one disobeys Allah, the Exalted, then it will prevent them from fulfilling the rights of people. This will lead to the spread of corruption, injustice and disunity. Chapter 8 Al Anfal, verse 46:

"…and do not dispute and [thus] lose courage and [then] your strength would depart…"

The Companions, may Allah be pleased with them, were few in number relative to other nations yet they overcame all others, as they were unified on the obedience of Allah, the Exalted. If muslims desire the superiority granted to the Companions, may Allah be pleased with them, then they must place their loyalty and obedience to Allah, the Exalted, above all else, such as the desire to gain leadership and wealth. In order to refrain from pursuing worldly desires which leads to the disobedience of Allah, the

Exalted, and disunity, one must adopt patience. Chapter 8 Al Anfal, verse 46:

"…and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient."

Patience is defined as the ability to refrain from expressing dissatisfaction regarding one's challenges through actions or words, while consistently demonstrating sincere obedience to Allah, the Exalted, during times of trial. This obedience entails utilizing the blessings bestowed upon them in manners that are pleasing to Him, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The foundation of developing patience lies in acquiring and implementing Islamic knowledge. The more one engages with and applies Islamic teachings, the greater their understanding that all that Allah, the Exalted, decrees is ultimately for the best for all parties involved, even when this may not be immediately apparent, as the trials they encounter possess hidden wisdoms. For instance, numerous events are recounted in Islamic teachings, including the narrative of the Holy Prophet Yusuf, peace be upon him, who was separated from his parents at a tender age by his brothers, cast into a dark and deep well, sold into slavery as a child, and unjustly imprisoned. However, each of these experiences equipped him with vital lessons that ultimately enabled him to save the people of Egypt from a devastating famine. Had he not persevered through the adversities he faced, he would not have been able to rescue millions of lives. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Believing in these hidden wisdoms and consequently adhering to the commands of Allah, the Exalted, constitutes an integral aspect of one's faith. It is relatively simple to have faith in Allah, the Exalted, and to extol His virtues during periods of comfort; however, the true challenge arises when one encounters hardships yet continues to obey and glorify Him, by correctly using the blessings He has granted them as outlined in Islamic teachings.

Engaging with Islamic teachings further enables individuals to juxtapose their own challenges with those faced by others who were more cherished by Allah, the Exalted, and who endured even greater trials. This comparison serves to diminish the significance of one's own struggles, thereby assisting them in maintaining patience. This perspective can also be cultivated by observing contemporaries who are grappling with more severe adversities than oneself.

Moreover, Islamic teachings facilitate an understanding of the significance of destiny, illustrating that every occurrence in one's life, whether favorable or adverse, is predetermined. Voicing complaints about that which is unavoidable and inescapable yields no benefit. An individual risks forfeiting the myriad rewards that could be attained through patience in the face of the unavoidable challenges they are destined to encounter. Chapter 39 Az Zumar, verse 10:

“…the patient will be given their reward without account [i.e., limit]."

An individual thus has the option to confront an unavoidable event with patience and receive an immeasurable reward, or to confront the same unavoidable event with impatience and forfeit the reward they could have acquired. In either scenario, they will encounter the unavoidable event, making it logical to derive benefits from them in both worlds. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you…”

Examining Islamic teachings leads to the realization that the desires one holds in this world may not always be in their best interest. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Every individual encounters numerous instances in their life that exemplify this truth. There are many desires that a person holds, believing them to be beneficial, only for those desires to transform into sources of stress. Conversely, there are numerous things a person may dislike, thinking they are detrimental, yet those very things can turn out to be sources of goodness. A person who comprehends this will exhibit greater patience when confronted with situations that oppose their desires, as they recognize that confronting the situation is ultimately in their best interest, even if this is not immediately apparent to them.

Moreover, just as gold is refined through fire, individuals gain mental fortitude by confronting challenges. Those who are used to a life of ease often suffer mental breakdowns when faced with even minor difficulties. Through trials, Allah, the Exalted, strengthens the mental resilience of a Muslim, enabling them to tackle future and greater challenges with greater ease.

Islam highlights the importance of patience as it is essential in all circumstances, including periods of ease. During times of comfort, an individual must practice patience to avoid misusing the blessings they have received, such as good health or an increase in wealth.

There are numerous wisdoms regarding the challenges faced in this world that have been elaborated upon in Islamic teachings. Consequently, it is essential for Muslims to study, comprehend, and implement these

teachings to cultivate patience in all circumstances, thereby securing immense rewards in both this life and the hereafter. An individual must maintain patience in every situation, akin to a wise patient who accepts and follows their doctor's medical advice, understanding that it is in their best interest, even when prescribed unpleasant medications and a stringent dietary regimen.

Patience does not imply that an individual becomes passive. A component of patience involves addressing the situation and striving to rectify it in accordance with Islamic principles. For instance, a wife enduring abuse from her husband should take measures to safeguard herself and her children, such as seeking separation from her husband. Acting in this manner does not contradict the essence of patience, while inaction is unrelated to patience or Islamic teachings. Likewise, expressing emotions, such as weeping, does not negate patience in any way, as evidenced by the Holy Prophet Yaqoob, peace be upon him, who wept so profoundly over his sorrow that he lost his sight, yet he was never reproached by Allah, the Exalted. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.”

There are numerous instances where the Holy Prophet Muhammad, peace and blessings be upon him, expressed sorrow over tragic events, such as the passing of his son, Ibrahim, may Allah be pleased with him. This is referenced in a Hadith located in Sunan Abu Dawud, number 3126. Disobedience to Allah, the Exalted, through one’s words and deeds is in

direct opposition to patience; however, reactions such as crying and feeling sadness are acceptable and part of human nature.

It is crucial to understand that patience should be exhibited from the beginning of a hardship until one leaves this world. This principle is highlighted in a Hadith found in Sahih Bukhari, number 1302. Demonstrating patience only after a period has elapsed does not constitute true patience; rather, it is simply acceptance that occurs naturally for everyone. A Muslim is required to uphold patience from the very start of a difficulty by regulating their speech and actions to avoid displaying signs of impatience, maintaining this behaviour until they depart from this world, as one risks forfeiting the reward of patience by exhibiting impatience later on. Chapter 8 Al Anfal, verse 46:

“…and be patient. Indeed, Allah is with the patient.”

Allah, the Exalted, criticised the non-muslim army who confronted the muslims at the Battle of Badr with arrogance. Chapter 8 Al Anfal, verse 47:

“And do not be like those who came forth from their homes insolently…”

Arrogance must always be avoided as it prevents one from accepting the truth whenever it contradicts their desires and it encourages a person to belittle others. Those who act in this way will never receive proper guidance in either worldly or religious matters. Rather, it is essential to evaluate each circumstance faced based on knowledge and evidence, subsequently making the appropriate choice, even if it goes against their personal wishes. But if a person persists on arrogance they will eventually be humiliated by Allah, the Exalted, just like the arrogant non-muslim army was humiliated at the Battle of Badr. Chapter 8 Al Anfal, verse 47:

"…And Allah is encompassing of what they do."

In addition, arrogance can lead one to erroneously think that by adhering to Islamic principles, they are doing a favor to Allah, the Exalted. This arrogance may obstruct their true submission to Allah, the Exalted, especially when their personal desires clash with His commands, which would inevitably steer them away from the correct path. Conversely, those who understand that their faith and dedication ultimately benefit themselves will nurture humility before Allah, the Exalted, and remain resolute in their obedience during both trials and times of ease. In challenging circumstances, they will demonstrate patience, and in moments of comfort, they will show gratitude. Gratitude in intention signifies acting solely to please Allah, while gratitude in speech can be conveyed through kind words or silence. Furthermore, gratitude in actions entails appropriately utilizing the blessings bestowed upon them, as detailed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience necessitates refraining from complaints in both speech and action, while consistently obeying Allah, the Exalted, with the

conviction that He always selects what is most beneficial for them, even when it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Consequently, an individual who consistently practices appropriate behavior in all circumstances will receive unwavering support and mercy from Allah, the Exalted. This results in peace in both this world and the hereafter, as illustrated in a Hadith found in Sahih Muslim, number 7500.

In addition, the leaders of the non-muslims had no sincerity to their faith or tradition, as they desired only to maintain their leadership by rejecting and fighting against Islam. They therefore pretended to show loyalty to their faith and tradition in order to misguide others into supporting them, even though they were only interested in maintaining their leadership by opposing Islam. Chapter 8 Al Anfal, verse 47:

“And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah…”

Many leaders throughout time have behaved in this manner. They pretend to stand up for a specific cause when in reality they are only interested in maintaining their leadership and the things it leads to, such as wealth. Therefore, in order to avoid being misguided, one must avoid blindly following others. It is essential to refrain from acting like cattle by unthinkingly conforming to the majority opinion, as this often results in misguided choices in both worldly and religious matters. Chapter 6 Al An'am, verse 116:

"And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing."

Instead, individuals should employ the reasoning and intellect bestowed upon them to evaluate each circumstance based on knowledge and evidence, allowing them to make informed decisions, even if these decisions diverge from the prevailing opinions of the majority. In fact, Islam highly criticizes blindly imitating others in matters of faith for this reason and therefore encourages muslims to learn and act on Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

"Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

During the Battle of Badr, the Devil assumed the guise of a non-Muslim leader and allied himself with the non-Muslim forces, urging them to confront the Muslims while assuring them of his protection and support. However, upon observing the Angels descending from the Heavens to assist the Muslim army, he withdrew and retreated from the battlefield along with his followers. When confronted by the non-Muslims, he responded that he had seen what they could not perceive and was afraid of Allah, the Exalted, and His retribution. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Page 288. In this regard, chapter 8 Al Anfal, verse 48 was revealed:

"And [remember] when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two armies sighted each other, he turned on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed, I fear Allāh. And Allāh is severe in penalty.""

The Devil will always manipulate a person's worldly desires into disobeying Allah, the Exalted. Therefore, one must always control their worldly desires by only acting on those that are lawful and lead to real benefit, either in this world or in the next. They must refrain from fulfilling their unlawful worldly desires as they can never lead them to peace of mind in both worlds. This is because the one who misuses the blessings they have been granted will not achieve a balanced mental and physical state, they will also misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will prevent them from achieving peace of mind in both worlds, irrespective of how much worldly luxuries they enjoy. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Thus, an individual should embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should act like a wise patient who follows their doctor's recommendations, understanding that it is in their best interest, even if it means enduring unpleasant treatments and adhering to a strict diet. Just as this wise patient will achieve the best mental and physical health, so too will the person who accepts and practices Islamic principles. This is because only Allah, the Exalted, possesses the wisdom necessary to guide a person towards achieving a harmonious mental and physical condition and to appropriately prioritize all aspects of their life.

In addition, the Devil employs worldly elements, including social media, fashion, and culture, to convince individuals that true peace of mind is found in satisfying their desires, thus leading them to continue misusing the blessings they have received. If this were true, then those who would experience the greatest peace of mind in this world would be the wealthy and renowned. Clearly, this is not the case.

Furthermore, the Devil beautifies deeds in order to misguide people by convincing them the majority of the people within society behave in the same manner. When one observes that most of society disregards Islamic teachings, the Devil convinces them that the actions of the majority are correct, leading them to follow suit without any contemplation or reflection. In reality, the majority's opinion is not necessarily accurate. History has demonstrated that the prevailing belief or opinion can be proven incorrect with the emergence of new evidence and knowledge, as exemplified by the once widespread misconception that the Earth was flat. It is crucial to avoid behaving like cattle by blindly conforming to the majority's views, as this often leads to misguided decisions in both secular and religious matters. Chapter 6 Al An'am, verse 116:

"And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing."

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each situation grounded in knowledge and evidence, enabling them to make well-informed decisions, even if such decisions

differ from the dominant views of the majority. Indeed, Islam strongly condemns the practice of uncritically following others in religious matters for this reason and thus promotes Muslims to acquire and apply Islamic knowledge with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Chapter 8 Al Anfal, verse 48:

“And [remember] when Satan made their deeds pleasing to them…”

In addition, the Devil seeks to persuade Muslims to consistently focus on those whose behavior is inferior to their own, thereby rationalizing their lack of effort in obeying Allah, the Exalted, and enhancing their character and conduct. For instance, a Muslim who occasionally performs their obligatory prayers may compare themselves to someone who does not pray at all, in order to feel better about their own actions. Similarly, a thief might look at a murderer and convince themselves that stealing is not as bad. The examples are countless. It is quite peculiar how these Muslims readily observe those who seem to be worse than themselves to justify their insufficient efforts in obeying Allah, the Exalted, yet these same individuals fail to consider those who are in a more disadvantaged position when confronted with challenges. For example, an individual suffering from back

pain will not reflect on someone who is physically disabled, which could prevent them from voicing their complaints. This mindset has been specifically advised against by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Jami At Tirmidhi, number 2513.

Furthermore, if observing those who exhibit worse behavior does not exempt one from punishment in a worldly court—such as a thief being acquitted by a judge due to the existence of numerous murderers—how can one expect this rationale to be valid in the court of Allah, the Exalted?

Consequently, Muslims should steer clear of this deception of the Devil by focusing on those who appear to be better than themselves, so that they are motivated to progressively enhance their obedience to Allah, the Exalted, by correctly using the blessings He has granted them. This is what Allah, the Exalted, commands; He does not demand perfection.

Chapter 8 Al Anfal, verse 48:

"And [remember] when Satan made their deeds pleasing to them…"

The Devil tricks people into making the wrong decisions. By presenting the wrong choices as enticing, he leads individuals into sinful actions and poor decisions. This trickery occurs when someone is confronted with multiple options. It also happens when the choice involves differentiating between right and wrong actions, or even when selecting between two lawful alternatives. If the Devil cannot entice someone into sin, he will attempt to steer them towards the less desirable choice, even if it is lawful, hoping it will eventually lead to some form of wrongdoing, like a person feeling unhappy with their life and destiny. The Devil amplifies the attractiveness of a choice by causing a person to focus on its superficial benefits to the point where they overlook the larger consequences and effects of that decision. As a result, an adult may behave childishly, making choices without considering the outcomes of their actions. This inclination is one of the main reasons people fall into sinful behavior. In reality, if someone truly reflected on the consequences of their sins, they would avoid committing them.

One effective strategy in situations like this is to take a mental step back and assess the options by evaluating their long-term pros and cons. A person should only move forward when the lawful benefits of a decision outweigh the potential harms. Moreover, it is advantageous to carefully reflect on the consequences of the choices at hand. Some decisions may be legal, yet pursuing them could complicate one's life down the line. For example, people sometimes rush into marriage with someone they think they love. They often make their choice based solely on emotions, overlooking other vital factors, such as whether their future spouse would be a compatible life partner or a good parent, and whether they would assist them in their devotion to Allah, the Exalted. Many marriages have ended in divorce because the couple did not consider the long-term implications of their decision to marry.

Some individuals often act impulsively, only to later feel regret as their choices lead to more significant challenges, frequently arising from issues that were initially minor. This kind of impulsive behavior can be reduced by taking the time to think through the situation and consider the wider implications, including the long-term effects and consequences of pursuing a specific course of action.

It is vital to assess not just the lawfulness of a decision before moving forward, but also to understand that while this aspect is important, it is not the only factor to consider. There are many lawful yet misguided decisions that, although they may seem attractive at first, can lead to difficulties down the road.

In summary, before arriving at any decision, one should take a moment to reflect deeply on its legality as well as the possible long-term benefits and drawbacks, drawing wisdom from the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who follow this method are less likely to make choices they will regret.

Chapter 8 Al Anfal, verse 48:

“And [remember] when Satan made their deeds pleasing to them…”

The Devil also tempts individuals to embrace wishful thinking regarding the mercy of Allah, the Exalted. Wishful thinking involves continuing in the disobedience of Allah, the Exalted, while expecting His mercy and forgiveness in both this life and the hereafter. Such a mindset is of no value in Islam. In contrast, authentic hope necessitates making an effort to obey Allah, the Exalted, which entails using the blessings granted to them in line with Islamic teachings, followed by a sincere hope for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is explained in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, it is crucial to understand this difference and to nurture genuine hope in the mercy and forgiveness of Allah, the Exalted, while avoiding wishful thinking, as the latter will not serve them in this life or the next.

Chapter 8 Al Anfal, verse 48:

“And [remember] when Satan made their deeds pleasing to them…”

The Devil also encourages individuals to focus on satisfying their immediate worldly desires, persuading them that true peace of mind can be found in such behavior. However, in reality, this leads to the misappropriation of the blessings they have received. Consequently, they will find themselves in a state of both mental and physical disarray, misplacing everything and everyone in their lives, and failing to prepare properly for their accountability on the Day of Judgement. This will result in

stress, challenges, and hardships in both worlds, even if they derive some pleasure from worldly things. In contrast, those who manage their worldly desires and wisely utilize the blessings bestowed upon them, as prescribed in Islamic teachings, will achieve a harmonious mental and physical state, they will correctly prioritize everything and everyone in their lives and prepare thoroughly for their accountability on the Day of Judgement. Since Allah, the Exalted, alone possesses the knowledge required to attain this outcome, individuals must accept and implement Islamic teachings for their own benefit, even when these teachings may clash with their personal desires. They should act like a wise patient who understands and follows their doctor's medical advice, recognizing that it is in their best interest, even if it means taking unpleasant medications and adhering to a strict diet. Just as this wise patient will attain improved mental and physical health, so too will the individual who embraces and follows Islamic teachings.

Chapter 8 Al Anfal, verse 48:

“And [remember] when Satan made their deeds pleasing to them…”

The Devil seeks to undermine the good deeds that individuals perform, aiming to strip them of their rewards in both this life and the next. Therefore, it is crucial for people to safeguard their virtuous actions for the afterlife by acquiring and implementing Islamic knowledge, which helps them steer clear of behaviors and traits that could erase their good deeds. For example, reminding others of the favors one has done them can lead to the destruction of those good deeds. Chapter 2 Al Baqarah, verse 264:

"O you who have believed, do not invalidate your charities with reminders or injury…"

In a comparable way, it is crucial to demonstrate patience when faced with difficulties right from the onset of adversity and to uphold that patience until one leaves this life, so as to earn the reward for their endurance in the afterlife.

Chapter 8 Al Anfal, verse 48:

"And [remember] when Satan made their deeds pleasing to them…"

The Devil also tempts those who wish to perform good deeds to seek guidance from sources other than the two main ones: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more a person turns to alternative religious knowledge, even if it leads to positive actions, the less they will act upon these primary sources of guidance, which can ultimately result in misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter not rooted in these two sources will be rejected by Allah, the

Exalted. Moreover, the more one pursues other sources of religious knowledge, the more they might begin to adopt practices that contradict Islamic teachings. This gradual drift is how the Devil leads individuals astray, step by step. For example, someone facing difficulties might be encouraged to engage in certain spiritual practices that oppose and challenge Islamic principles. Due to their lack of knowledge and inclination to follow alternative sources of religious guidance, they may easily fall into this trap and start performing spiritual exercises that directly contradict Islamic values. They might even develop beliefs about Allah, the Exalted, and the universe that are at odds with Islamic teachings, such as the idea that individuals or supernatural entities can control their destiny, as their understanding comes from sources other than the two primary sources of guidance. Some of these misguided practices and beliefs are clear acts of disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

Therefore, a Muslim might unknowingly drift away from their faith, as they often depend on multiple sources of religious knowledge. As a result, participating in religious innovations that lack foundation in the two main sources of guidance resembles walking the Devil's path. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Chapter 8 Al Anfal, verse 48:

“And [remember] when Satan made their deeds pleasing to them…”

The Devil seeks to undermine good actions by tempting individuals to embrace misguided intentions. It is crucial to recognize that anyone who performs deeds for reasons other than seeking the pleasure of Allah, the Exalted, will not receive any reward from Him. This warning is highlighted in a Hadith recorded in Jami At Tirmidhi, number 3154.

Chapter 8 Al Anfal, verse 48:

“And [remember] when Satan made their deeds pleasing to them…”

The Devil seeks to dishearten individuals from engaging in good actions by drawing comparisons between their situations and those of others who

enjoy more favorable circumstances, using this as a rationale for their laziness in obeying Allah, the Exalted. For example, a full-time employee might rationalize their lack of effort in obeying Allah, the Exalted, by comparing themselves to a part-time worker, claiming that the latter finds it easier to obey Allah, the Exalted, because they have more free time. Likewise, a poor Muslim may hesitate to donate charity by observing those who are more affluent, arguing that the rich can give more easily than they can. They overlook the fact that while these justifications may offer temporary solace to their hearts, they do not serve them in this life or the hereafter. Allah, the Exalted, does not want people to base their actions on the circumstances of others; instead, He wishes for them to act in obedience to Him according to their own abilities. For instance, a full-time worker can dedicate whatever spare time they possess to obeying Allah, the Exalted, even if it is less than that of a part-time worker. In this context, the actions of the part-time worker do not affect the full-time worker, so using them as an excuse for not striving to obey Allah, the Exalted, is simply a weak justification. The poor Muslim should give according to their capacity, even if it is much less than what the wealthy can offer, as Allah, the Exalted, will assess them based on their intentions and deeds, not in comparison to other Muslims. Muslims should discard these pointless excuses and obey Allah, the Exalted, in line with their own resources and strength.

Chapter 8 Al Anfal, verse 48:

“And [remember] when Satan made their deeds pleasing to them…”

The Devil seeks to lead people astray by persuading them to rationalize their wrongdoings, such as harming others, by recalling their good actions. It is crucial to recognize that no good deed, regardless of its magnitude or merit, can ever excuse sinful behavior. Those who engage in this mindset will forfeit the rewards for their good actions and continue to disobey Allah, the Exalted, by misusing the blessings bestowed upon them. As a result, they will find themselves in a chaotic state, both mentally and physically, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will lead to stress, difficulties, and trials in both worlds, despite the material comforts they may enjoy. Furthermore, while good deeds can erase minor sins, they do not absolve major sins, nor will Allah, the Exalted, accept their good deeds if performed with the intent of justifying their sins. Therefore, it is imperative to continue performing good deeds by properly utilizing the blessings granted to them as per Islamic teachings and to sincerely repent for any sins committed. As previously mentioned, true repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and from any individuals who have been wronged, as long as this does not create further complications. It is vital to genuinely commit to avoiding the same or similar sins in the future and to rectify any rights that have been violated concerning Allah, the Exalted, and others.

In a similar vein, the Devil tempts individuals to trivialize sins, which have become prevalent in society. Take backbiting, for instance; it is a major sin, and its commonality does not diminish its gravity. It is crucial for a Muslim to evaluate their actions through the lens of Islamic teachings, which are eternal and impartial, to ensure they cultivate the right conduct in life. Those who base their judgments on transient influences like social media, trends, and cultural norms will inevitably fall into major sins, often oblivious to their severity. Consequently, they will find themselves in an unbalanced mental and physical state, misplacing everything and everyone in their lives, while inadequately preparing for their accountability on the Day of

Judgement. This will result in stress, challenges, and hardships in both worlds, regardless of any material wealth they might possess.

Chapter 8 Al Anfal, verse 48:

“And [remember] when Satan made their deeds pleasing to them…”

As Islam represents a comprehensive code of conduct, it necessitates the fulfillment of both the rights of Allah, the Exalted, and those of people. Sadly, many Muslims mistakenly think that as long as they meet the obligations owed to Allah, the Exalted, such as performing the obliagtory prayers, they need not worry about the rights owed to others. Consequently, this leads to the mistreatment of people. This in turn leads to the spread of corruption and injustice within society. It is crucial to recognize that Islam includes the rights of both Allah, the Exalted, and humanity, thus one must endeavor to uphold both. Those who harm others will encounter justice on Judgement Day, even if they escape justice in this world. The oppressor will be compelled to transfer their good deeds to their victims, and if necessary, they will bear the weight of their victim's wrongs until justice is achieved. This could result in the oppressor facing damnation in Hell on Judgement Day, regardless of their adherence to the rights of Allah, the Exalted. This significant warning is emphasized in a Hadith from Sahih Muslim, number 6579.

Chapter 8 Al Anfal, verse 48:

"And [remember] when Satan made their deeds pleasing to them…"

It is crucial to recognize that regardless of the extent of religious knowledge one acquires or the amount of worship and virtuous actions they undertake, they will never be entirely shielded from the assaults and snares of the Devil. This is due to the fact that the Devil targets individuals based on their level of knowledge and the quantity of righteous deeds they perform. For instance, he may attempt to persuade the Muslim who diligently observes their obligatory prayers to refrain from performing them in congregation at the Mosque or to postpone their obligatory prayers beyond their designated times, as he understands that he cannot convince them to completely forsake their prayers. Conversely, regarding the Muslim who struggles to establish their obligatory prayers, he will seek to convince them that these prayers are too challenging to maintain, suggesting that they should only perform them when they have ample free time. He also endeavors to dissuade those who engage in numerous voluntary righteous deeds from acquiring and applying Islamic knowledge to improve their obedience to Allah, the Exalted, thereby leading them to destroying their good actions through negative traits such as lying and backbiting.

The Devil's objective is to hinder an individual from attaining a higher spiritual level if he is unable to persuade them to decline in rank through the disobedience of Allah, the Exalted. Consequently, Muslims must remain vigilant against his assaults and traps by consistently striving to elevate their rank, refine their character, and refrain from acts of disobedience, all

of which can be accomplished through the acquisition and application of Islamic knowledge. This will lead to certainty of faith. A robust faith is crucial for consistently obeying the commands of Allah, the Exalted, in every situation, whether during times of ease or hardship. This strong faith is nurtured by understanding and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience to Allah, the Exalted, brings peace in both this life and the afterlife. On the other hand, those who lack awareness of Islamic principles often display weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This ignorance can prevent them from understanding that surrendering their desires to adhere to the commands of Allah, the Exalted, is essential for attaining true peace in both worlds. Therefore, it is imperative for individuals to strengthen their faith by seeking and implementing Islamic knowledge, ensuring their steadfast obedience to Allah, the Exalted, at all times. This involves properly utilizing the blessings granted to them in line with Islamic teachings, ultimately leading to a balanced mental and physical state and the right prioritization of all facets of their lives.

Chapter 8 Al Anfal, verse 48:

“And [remember] when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two armies sighted each other, he turned on his heels and said, "Indeed, I am disassociated from you Indeed, I see what you do not see; indeed I fear Allah. And Allah is severe in penalty."”

This incident also warns against bad companionship. A person is always influenced by their companions, whether positively or negatively and whether obviously or subtly. This has been advised in a Hadith found in Sunan Abu Dawud, number 4833. Therefore, the one who accompanies the righteous and truthful in this world, will be inspired and encouraged to sincerely obey Allah, the Exalted. Whereas, those who accompany the misguided will adopt their characteristics and behaviour. As a result, they will disobey Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will be in a state of mental and physical unbalance, they will misplace everything and everyone within their life while failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, despite any material comforts they may enjoy.

Chapter 8 Al Anfal, verse 48:

“…But when the two armies sighted each other, he [i.e. the Devil] turned on his heels and said, "Indeed, I am disassociated from you Indeed, I see what you do not see; indeed I fear Allah. And Allah is severe in penalty."”

A muslim must avoid adopting the attitude of the Devil who only demonstrates fear of Allah, the Exalted, when they observe punishment in the form of difficulties. The one who adopts this attitude will not sincerely repent from their sins. Instead, they will seek forgiveness from Allah, the Exalted, with the intention to return to their sinful behaviour the moment

they have escaped the difficulty they are facing. This attitude must be avoided as it will cause one to persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience certain worldly luxuries.

In addition, insincere repentance will also encourage one to adopt wishful thinking in respect to the mercy and forgiveness of Allah, the Exalted. Wishful thinking involves continuing to disobey Allah, the Exalted, while expecting His mercy and forgiveness in this life and the hereafter. This attitude is of no value in Islam. On the other hand, true hope necessitates striving in the obedience of Allah, the Exalted, which means using the blessings granted to them according to Islamic teachings, followed by a heartfelt hope for the mercy and forgiveness of Allah, the Exalted, in both worlds. This difference is explained in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, it is crucial to understand this distinction and to nurture authentic hope in the mercy and forgiveness of Allah, the Exalted, while avoiding wishful thinking, as the latter will not aid them in this life or the next.

As indicated by the next verse, the Devil encourages hypocritical people and muslims who possess weak faith to discourage other muslims from obeying Allah, the Exalted, through various forms of criticisms. Chapter 8 Al Anfal, verse 49:

“When the hypocrites and those in whose hearts was disease said, "Their religion has deluded those [Muslims]."…”

Generally, when someone selects a different path from their peers, it can trigger feelings of inadequacy in others about their own choices, particularly if those choices highlight personal goals over the guidance of Allah, the Exalted. As a result, this may lead to criticism directed at those who remain firm in their faith, often coming from family members.

As Islam promotes the idea of controlling worldly desires, those who focus solely on satisfying their desires will criticize this perspective, as Islam makes them appear animalistic. Furthermore, businesses and industries that thrive on individuals indulging their desires will oppose Islam, which encourages people to control their desires by correctly using the blessings they have been granted as outlined in Islamic teachings. In response to such criticism, Muslims should remain unwavering in their obedience to Allah, the Exalted, who will grant them peace of mind and shield them from the negative influences of others, even if this protection is not immediately apparent. Conversely, those who seek to gain societal approval while disregarding the commands of Allah, the Exalted, will not escape His punishment, nor will they genuinely satisfy society, as human opinions and worldly trends, social media, fashion, and culture, are inherently unstable. By staying committed to obeying Allah, the Exalted, by correctly utilizing the blessings bestowed upon them according to Islamic principles, individuals can achieve a harmonious mental and physical state, properly prioritizing everything and everyone in their lives. Moreover, Allah, the Exalted, will replace their negative companions—those who criticize their devotion through the inspiration of the Devil—with positive influences that encourage

steadfastness in obedience, thus enhancing their peace of mind in this life. As their actions prepare them for accountability on the Day of Judgement, He will reward them with unimaginable blessings. Chapter 8 Al Anfal, verse 49:

“…But whoever relies upon Allah - then indeed, Allah is Exalted in Might and Wise.”

But those who continue to disobey Allah, the Exalted, in an effort to gain societal approval and satisfy their earthly desires will ultimately misuse the blessings bestowed upon them. Consequently, they will find themselves in a state of mental and physical turmoil, struggling to manage their priorities and relationships effectively, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress and challenges in both this life and the hereafter, regardless of the material comforts they may possess. Chapter 8 Al Anfal, verse 50:

“And if you could but see when the angels take the souls of those who disbelieved. They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire.””

In addition, this verse warns muslims that if they fail to support their verbal declaration of faith in Allah, the Exalted, through actions, then they may leave this world without their faith. It is crucial to understand that faith is

akin to a plant that needs nurturing through acts of obedience to flourish and withstand difficulties. Just as a plant deprived of essential elements, such as sunlight, will wither away, a person's faith can also fade and die if it is not supported by acts of obedience. Chapter 8 Al Anfal, verse 51:

“That is for what your hands have put forth [of evil] and because Allah is not ever unjust to His servants."

Allah, the Exalted, then encouraged the non-muslims of Mecca and by extension all people, to learn lessons from the past nations who disobeyed Him and how they were destroyed, as a result. Chapter 8 Al Anfal, verse 52:

“[Theirs is] like the custom of the people of Pharaoh and of those before them. They disbelieved in the signs of Allah, so Allah seized them for their sins. Indeed, Allah is Powerful and severe in penalty.”

This verse serves as a reminder for individuals to steer clear of a self-centered perspective that solely concentrates on their own lives and struggles. Those who adopt this mindset miss out on the chance to gain insights from important historical events, their own experiences, and the circumstances of others. Learning from these aspects is one of the most powerful ways to enhance one's behavior and prevent the repetition of past mistakes, ultimately leading to inner peace. For instance, watching wealthy

and famous people misuse the blessings they have been granted, only to be burdened by anxiety, mental health issues, substance addiction, and even thoughts of suicide—despite fleeting moments of joy and luxury—provides a crucial lesson. It teaches observers not to misuse the blessings they have been granted, reinforcing the idea that true tranquility does not come from material wealth or the satisfaction of every earthly desire. Similarly, seeing someone in poor health should foster gratitude for one's own well-being and encourage its proper use before it is lost. Thus, Islam continually advises Muslims to stay vigilant and aware, rather than becoming so engrossed in their personal lives that they overlook the larger world around them.

Even though Allah, the Exalted, does punish people when they persist on His disobedience, none the less, He makes it clear that He does not change the good circumstances people are experiencing until they choose to show ingratitude to Him, by misusing the blessings they have been granted. Chapter 8 Al Anfal, verse 53:

“That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves…”

In reality, every worldly blessing Allah, the Exalted, grants people can either become a source of goodness for them in both worlds or a source of harm for them. This outcome depends on whether they show gratitude to Allah, the Exalted, by correctly using the blessings He has granted them according to Islamic teachings or not. When someone displays ingratitude and misuses the blessings they have been given, every aspect of their

life—whether it be family, friends, career, or wealth—will become a source of stress. If they continue to disobey Allah, the Exalted, they may mistakenly attribute their stress to others, including their spouse. By severing these positive connections, they will only exacerbate their mental health challenges, potentially leading to depression, substance abuse, and even thoughts of suicide. This behavior is especially evident among those who consistently show ingratitude to Allah, the Exalted, such as the wealthy and famous, who, despite having material comforts, still face serious mental health issues. Chapter 8 Al Anfal, verse 54:

"[Theirs is] like the custom of the people of Pharaoh and of those before them. They denied the signs of their Lord, so We destroyed them for their sins, and We drowned the people of Pharaoh. And all [of them] were wrongdoers."

In order to avoid this outcome one must adopt gratitude to Allah, the Exalted. Expressing gratitude through intention means acting solely to please Allah, the Exalted. Gratitude in words means either speaking positively or choosing silence. Furthermore, gratitude in actions means utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach ensures that one attains a balanced mental and physical state, properly aligns everything and everyone in their lives while adequately preparing themselves for their accountability on the Day of Judgement. As a result, this behavior fosters peace in both worlds. Additionally, gratitude will ensure an increase in further blessings, peace and success in both worlds. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

As Allah, the Exalted, knows all things, He is fully aware of who shows gratitude to Him and who does not and He will therefore hold everyone accountable in both worlds. Chapter 8 Al Anfal, verse 53:

"…And indeed, Allah is Hearing and Knowing."

After encouraging people to show gratitude for their own sake, so that they obtain peace of mind in both worlds, Allah, the Exalted, warns against showing ingratitude to Him, just like the previous nations done. Chapter 8 Al Anfal, verse 54:

"[Theirs is] like the custom of the people of Pharaoh and of those before them. They denied the signs of their Lord, so We destroyed them for their sins, and We drowned the people of Pharaoh. And all [of them] were wrongdoers."

Those who persist on ingratitude to Allah, the Exalted, will fail to acknowledge His Lordship by practically obeying Him, which involves

correctly using the blessings they have been granted as outlined in Islamic teachings. As a result, their ingratitude may cause them to disbelieve in Him. It is essential to recognize that faith resembles a plant that requires sustenance from acts of obedience in order to thrive and endure. Just as a plant that lacks vital components like sunlight will perish, an individual's faith can diminish and perish if it is not supported by obedient deeds. Chapter 8 Al Anfal, verse 55:

"Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not [ever] believe."

When one disbelieves in Allah, the Exalted, then they will not fulfil His rights or the rights of people as outlined in Islamic teachings, as a result, they will spread injustice and corruption within society, as they do not fear the consequences of their actions. Chapter 8 Al Anfal, verse 56:

"The ones with whom you made a treaty but then they break their pledge every time, and they do not fear Allah."

As the non-muslims of Mecca and the people of the book living in Medina did not believe in Allah, the Exalted, correctly, they did not fear being held accountable for their actions. As a result, they would break their promises and pledges every time it suited their desires. For instance, in the fifth year following the migration of the Holy Prophet Muhammad, peace and

blessings be upon him, to Medina, during the Battle of Ahzab, a tribe from the people of the book residing in Medina, known as the Banu Qurayza, who had established a peace treaty with the Holy Prophet Muhammad, peace and blessings be upon him, withdrew into their fortresses. A soldier from the non-Muslim army approached one of the leaders of Banu Qurayza, Ka'b Bin Asad, and persuaded him to violate his peace treaty with the Holy Prophet Muhammad, peace and blessings be upon him, and instead ally with the non-Muslim forces by launching an attack on the Companions, may Allah be pleased with them, from within Medina once hostilities commenced. Initially, Ka'b Bin Asad was reluctant to breach his commitment, asserting that the Holy Prophet Muhammad, peace and blessings be upon him, was entirely trustworthy and honest. However, the non-Muslim continued to press Ka'b until he ultimately succumbed to the malicious scheme. Subsequently, Ka'b Bin Asad annulled his peace treaty with the Holy Prophet Muhammad, peace and blessings be upon him, and destroyed the document that recorded it. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Pages 139-140.

In the eighth year following the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, the leaders of the non-Muslims of Mecca violated their peace agreement established in Hudaibiya by supporting a tribe that assaulted another tribe allied with the Holy Prophet Muhammad, peace and blessings be upon him. This truce endured for around 18 months. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Page 377.

Chapter 8 Al Anfal, verses 55-56:

“Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not [ever] believe. The ones with whom you made a treaty but then they break their pledge every time, and they do not fear Allah.”

It is crucial to recognize that justice and peace cannot flourish within a society without two fundamental elements, both of which are linked to Allah, the Exalted: the fear of Allah, the Exalted, which is not possible without believing in Him, and a sound legal system. A robust legal framework alone is insufficient; without the fear of Allah, the Exalted, individuals may feel emboldened to breach the law if they think they can escape worldly authorities. Moreover, a properly functioning legal system can be exploited in the absence of fear of divine judgment. Furthermore, an efficient and equitable legal system is vital to deter criminal activity, especially among those who do not possess fear of Allah, the Exalted. Consequently, to cultivate justice and peace, a society must have both a dependable and unbiased legal system and the fear of Allah, the Exalted, with both being intrinsically rooted in believing in Him.

As Islam is balanced and realistic, some commands may seem harsh superficially but the long term and widespread benefits of them gained by the entire society makes theses harsh commands necessary, such as legal retribution carried out by the Islamic government. Chapter 8 Al Anfal, verse 57:

“So if you, gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded.”

Destroying the enemy army is a just punishment for their crimes and would have acted as a strong deterrent against the violent behaviour of the non-Muslims of Mecca. This deterrent, in the long run, would have prevented further battles thereby saving lives on both sides. In addition, facing a serious defeat may have encouraged the non-muslims of Mecca to rethink their stance against Islam as they did recognize its truthfulness. If the muslims adopted an extreme merciful nature, then the non-muslims of Mecca would have seen this as a sign of weakness or even doubt. This would have only encouraged them to attack the muslims even more. This would have led to more lives being lost in the long term. Therefore, the command to destroy the non-muslim army would have prevented this outcome and potentially saved more lives on both sides, in the long run.

As discussed earlier, the people of the book living in Medina had peace treaties with the Holy Prophet Muhammad, peace and blessings be upon him, as did some other non-muslim tribes close to Medina. But they would often break their peace treaties whenever it suited them. As Allah, the Exalted, dislikes betrayal, He commands muslims to publicly and openly dissolve their peace treaty with other tribes, if they suspect deception from them, instead of secretly breaking their peace treaty with them. Chapter 8 Al Anfal, verse 58:

“If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms…”

Generally speaking, this indicates the importance of being straight forward with others in all situations, whether worldly or religious. One should never behave or speak in a deceptive way, as this as an aspect of hypocrisy. Chapter 33 Al Ahzab, verse 70:

“O you who have believed, fear Allah and speak good words which are straight to the point.”

Behaving deceptively only destroys the relationships one has with others, such as their relatives, which prevents people from fulfilling the rights of others. This always leads to the spread of corruption and injustice within society. Chapter 8 Al Anfal, verse 58:

“…Indeed, Allah does not like traitors.”

Speaking and acting in a straight forward manner ensures the truth is made clear to all and the feelings, opinions and intentions of a person are made clear to everyone. This behaviour will ensure one’s relationships with others improves. This is the major reason why marriage counsellors advise open and clear dialogue between married couples. Even in business matters, the one who is straight forward with their customers is more likely

to succeed in business, as people do not desire to do business with those who behave deceptively.

It is important to note that speaking in a straight forward manner does not mean one should insult others with the truth, and then claim they are obeying Allah, the Exalted. It is important to note that some major sins are rooted in the truth, such as backbiting and some types of gossiping, but as they cause harm and lead to no benefit, they should be avoided, even if they are rooted in the truth. Only the truth which is in line with Islamic teachings and therefore benefits others should be spoken and acted upon.

Allah, the Exalted, warns people against adopting a deceptive attitude whereby they fail to fulfil their promises, as this is a sign of someone who does not believe in Allah, the Exalted, or their accountability. Chapter 8 Al Anfal, verse 59:

"And let not those who disbelieve think they will escape. Indeed, they will not cause failure [to Allah]."

Therefore, Allah, the Exalted, connected betraying trusts and behaving in a deceptive way to disbelief. This is because the one who persists on behaving in this manner will inevitably persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. Recognizing that faith is akin to a plant that thrives on the sustenance of obedient

actions is crucial. Similar to how a plant will wither without essential elements like sunlight, a person's faith can weaken and die without the support of obedient deeds. In addition, the one who misuses the blessings they have been granted will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and complications in both worlds, even if they partake in certain worldly luxuries. And as their attitude prevents them from fulfilling the rights of people, injustice and corruption will spread within society. As a result, their punishment will only increase in both worlds. Chapter 8 Al Anfal, verse 59:

"And let not those who disbelieve think they will escape. Indeed, they will not cause failure [to Allah]."

As mentioned earlier, as Islam is a realistic religion, it takes into consideration attacks from the enemies of Islam. As a result, Allah, the Exalted, commands muslims to prepare for these various attacks through the resources He has granted them. This preparation will act as a deterrent and act as a defense against any and all forms of attack. Chapter 8 Al Anfal, verse 60:

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows…"

One of the reasons the enemies of Islam are extremely powerful is because they have obtained resources, such as wealth and influence, that they use to aid their cause against Islam. Muslims must do the same in order to deter the enemies of Islam from attacking muslims and so that they can defend themselves against their attacks. The resources a muslim dedicates in this cause will be counted as a good deed and they will be repaid in both worlds for all their efforts. Chapter 8 Al Anfal, verse 60:

“…And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.”

In fact, behaving in this manner is an important part of obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will help them achieve a harmonious balance of mind and body, aligning all aspects and individuals in their lives, while effectively getting ready for their accountability on the Day of Judgement. Consequently, this approach will foster tranquility in both worlds. And this will ensure the safety of the muslim nation, while encouraging the spread of justice and peace within society, as this attitude will ensure the rights of people are fulfilled.

Chapter 8 Al Anfal, verse 60:

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows…”

Generally speaking, the one thing that terrifies the enemies of Islam more than anything else, is when muslims adopt steadfastness in obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, at all times, even if it leads to their death. History has clearly shown that the enemies of Islam had to resort to various forms of propaganda in order to prevent muslims from obeying Allah, the Exalted, as they could not be defeated as long as they remained firm on the obedience of Allah, the Exalted. In fact, this type of attack against muslims was more effective than physically attacking muslims. They understood that defeating muslims could only be achieved when they cut their connection with Allah, the Exalted, through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whenever they achieve this goal, the people that claim to be muslim will even join the side of the non-muslims and aid them in their mission against Islam. There are countless examples of people who claim to be muslim who are in positions of power and influence yet dedicate all their efforts to things which oppose Islam. Therefore, muslims must become steadfast in obeying Allah, the Exalted, by adopting strong faith in order to avoid this outcome. Cultivating a strong faith is crucial, as it ensures a person's commitment to obeying Allah, the Exalted, in every situation, whether during times of comfort or difficulty. A deep faith is nurtured by learning from and acting on the clear guidance found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings highlight that genuine obedience to Allah, the Exalted, brings peace in this life and the hereafter. On the other hand, someone who is unaware of Islamic teachings will have a fragile faith. This individual may opt to disobey Allah, the Exalted, when their personal desires clash with His commands, not understanding that placing

obedience to Allah, the Exalted, above their own desires leads to serenity in both worlds. Thus, it is essential to achieve certainty of faith by gaining and applying Islamic knowledge, which fosters unwavering obedience to Allah, the Exalted, at all times. This involves using the blessings one has received in accordance with Islamic principles. By doing this, they will attain peace of mind in both worlds, promoting a harmonious mental and physical state while effectively prioritizing all aspects of their life. Chapter 8 Al Anfal, verse 60:

"…And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged."

As Islam's goals include eliminating oppression within society and promoting the spread of justice and peace, Allah, the Exalted, prefers peace between the muslims and the enemies of Islam, as long as muslims are not prevented from freely practicing their faith and establishing Islamic law. Chapter 8 Al Anfal, verse 61:

"And if they incline to peace, then incline to it [also]…"

This eliminates the foolish belief that Islam spread with violence. If this was true, then Allah, the Exalted, would command muslims to continue fighting and not resort to peace, until Islam dominated the world. In addition, as

Islam must be accepted by the spiritual heart, it is impossible to force it on a person. Chapter 2 Al Baqarah, verse 256:

“There shall be no compulsion in the religion…”

If a peace treaty is established, muslims must trust in the protection of Allah, the Exalted, by remaining firm on His obedience, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they receive the protection of Allah, the Exalted, especially if their enemies break their peace treaty with them. Chapter 8 Al Anfal, verses 61-62:

“…and rely upon Allah . Indeed, it is He who is the Hearing, the Knowing. But if they intend to deceive you - then sufficient for you is Allah. It is He who supported you with His help and with the believers.”

And chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

But it is important to understand that this divine protection does not necessarily correspond with human wishes. Instead, it is guided by the infinite knowledge and wisdom of Allah, the Exalted. As a result, this divine protection appears at the most suitable moments for individuals and in ways that are most advantageous for them, even if this may not be clear to them right away. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

After discussing the importance of muslims gaining physical, political and financial strength, Allah, the Exalted, then discusses another aspect of strength amongst the muslims. Chapter 8 Al Anfal, verses 62-63:

"…It is He who supported you with His help and with the believers. And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together…"

Real unity, which remains through times of ease and difficulty, is rooted in obedience to Allah, the Exalted, by correctly using the blessings one has been granted as outlined in Islamic teachings. History clearly shows that unity based on worldly reasons, such as wealth or blood, are weak and

eventually break, with the passing of time. Whenever the worldly harms outweigh the worldly benefit, ties between people quickly break and new ties are formed with other people. One only needs to observe the history of nations, criminal organizations and families to appreciate this truth. Whereas, the muslims that were united in the obedience of Allah, the Exalted, will remain strong throughout the changing of worldly circumstances. This is the main reason why the Companions, may Allah be pleased with them, despite their small number and lack of resources, overcame other powerful nations.

Generally speaking, as time progresses, Muslim relatives tend to become estranged and lose the strong ties they once shared. Numerous factors contribute to this phenomenon, but a significant one is the foundation upon which their connections were established by their parents and elders. It is widely recognized that a building with a weak foundation is prone to damage over time or may even collapse. In a similar vein, when the basis of interpersonal bonds is flawed, those connections will ultimately weaken or even disintegrate. When the Holy Prophet Muhammad, peace and blessings be upon him, united the Companions, may Allah be pleased with them, he established their bonds for the sake of Allah, the Exalted. In contrast, many Muslims today gather individuals for reasons rooted in tribalism, brotherhood, or to impress society. Although the majority of the Companions, may Allah be pleased with them, were not related by blood, the strength of their bonds was derived from the correct foundation—namely, their shared devotion to Allah, the Exalted—allowing their relationships to flourish. Conversely, many Muslims today, despite being related by blood, find themselves drifting apart over time because the foundation of their connections is based on falsehoods, such as tribalism and similar ideologies.

Muslims must recognize that if they wish for their relationships to endure and to receive rewards for fulfilling the vital obligation of maintaining kinship ties and fulfilling the rights of others, they must establish connections solely for the sake of Allah, the Exalted. The essence of this principle is that individuals should only engage with one another and collaborate in ways that are pleasing to Allah, the Exalted. This directive is clearly stated in the Holy Quran. Chapter 5 Al Ma'idah, verse 2:

"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

Those who form connections with others for the sake of pleasing Allah, the Exalted, will obtain His support in both worlds. Chapter 8 Al Anfal, verse 63:

"…Indeed, He is Exalted in Might and Wise."

One must therefore avoid wishful thinking whereby they persist on the disobedience of Allah, the Exalted, and still expect His support and mercy in both worlds. In order to gain the support of Allah, the Exalted, they must sincerely obey Him by correctly using the blessings they have been granted as outlined in Islamic teachings. As indicated by the next verse, verbally declaring faith in Allah, the Exalted, without supporting them with actions is not good enough and the one who behaves in this manner will not be supported by Allah, the Exalted. Chapter 8 Al Anfal, verse 64:

“O Prophet, sufficient for you is Allah and for whoever follows you of the believers.”

In fact, the one who fails to practically obey Allah, the Exalted, which is achieved by practically following the Holy Prophet Muhammad, peace and blessings be upon him, is in great danger of losing their faith. Understanding that faith resembles a plant is crucial; it requires nourishment from acts of obedience to thrive and endure. Just as a plant will perish without vital elements like sunlight, a person's faith can perish without the support of obedient actions.

Allah, the Exalted, than gave a specific example of His support for those who sincerely obey Him. Chapter 8 Al Anfal, verse 65:

“O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved…”

Generally speaking, the true indication of genuine faith in Allah, the Exalted, is the ability to remain unwavering in His obedience under all

circumstances, whether in moments of comfort or hardship. Indeed, challenging times are essential to distinguish between those who faithfully obey Allah, the Exalted, and those who do not, as it is often less challenging to obey Allah, the Exalted, during periods of ease than it is during times of adversity. Chapter 29 Al Ankabut, verses 2-3:

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.”

One must consequently maintain steadfastness in obeying Allah, the Exalted, at all times, understanding that He will ultimately grant them support and relief. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

However, it is crucial to understand that this divine assistance does not align with human desires. It is instead granted according to the infinite knowledge and wisdom of Allah, the Exalted. Consequently, this divine support manifests at the most opportune times for individuals and in the manner that is most beneficial for them, even if this may not be apparent to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One must, therefore, consistently uphold obedience to Allah, the Exalted, at all times by appropriately utilizing the blessings He has bestowed upon them as outlined in Islamic teachings. This will ensure they achieve peace of mind through achieving a balanced mental and physical state, as well as by properly positioning everything and everyone in their lives, whether this is apparent to them or not. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

As long as muslims remain steadfast on the obedience of Allah, the Exalted, at all times, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will be granted peace of mind, security, safety and superiority within the world, just like the Companions, may Allah be pleased with them, were granted these things. Chapter 3 Alee Imran, verse 139:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

And chapter 24 An Nur, verse 55:

“Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.”

And chapter 8 Al Anfal, verse 65:

“…And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.”

This outcome is inevitable, as the enemies of Islam are not fighting people, in reality, they are fighting Allah, the Exalted, who supports His obedient servants. Chapter 5 Al Ma’idah, verse 56:

“And whoever is an ally of Allah and His Messenger and those who have believed – indeed, the party of Allah – they will be the predominant.”

Chapter 8 Al Anfal, verse 65:

“…And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.”

Initially, the muslims were expected to remain steadfast during battle against an army ten times its size. But Allah, the Exalted, lightened this expectation and made things easier for the muslim soldiers. Chapter 8 Al Anfal, verse 66:

“Now, Allah has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred [who are] steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by permission of Allah…”

The key ingredient for success as outlined in many verses is remaining steadfast on the obedience of Allah, the Exalted, by correctly using the blessings one has been granted as outlined in Islamic teachings. It is important to always remember, as Allah, the Exalted, controls the affairs of the universe, He alone decides who gains success and who does not, even if this truth is not obvious to people. Chapter 8 Al Anfal, verse 66:

"…And Allah is with the steadfast."

As discussed earlier, one must endeavor to cultivate a robust faith to remain unwavering in obedience to Allah, the Exalted. Strong faith is essential for maintaining a commitment to obey Allah, the Exalted, in all circumstances, whether in times of prosperity or adversity. This strong faith is nurtured through comprehending and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, yields peace in this life and the hereafter. Conversely, those who are unaware of Islamic principles often possess weak faith, rendering them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This lack of insight can obscure the reality that relinquishing their desires in favor of adhering to the commands of Allah, the Exalted, is crucial for achieving true peace in both worlds. Thus, it is imperative for individuals to fortify their faith by pursuing Islamic knowledge and applying it in practice, ensuring their unwavering obedience to Allah, the Exalted, at all times. This entails appropriately utilizing the blessings bestowed upon them, as prescribed by Islamic teachings, ultimately fostering a balanced mental and physical state and the correct prioritization of all aspects of their lives.

As discussed earlier, an aspect of remaining firm on the obedience of Allah, the Exalted, is obeying His commands which superficially appear harsh and strict, even though they have wider and long term benefits, which may be hard to appreciate for those who lack knowledge and understanding. Chapter 8 Al Anfal, verse 67:

"It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land…"

Following the Muslims' victory at the Battle of Badr, the Holy Prophet Muhammad, peace and blessings be upon him, sought the counsel of his Companions, may Allah be pleased with them, regarding the fate of their prisoners of war. Umar Bin Khattab, may Allah be pleased with him, proposed that they be executed due to their numerous crimes and acts of warfare. However, the Holy Prophet Muhammad, peace and blessings be upon him, found this suggestion unfavorable. Subsequently, Abu Bakr Siddique, may Allah be pleased with him, recommended that they be pardoned from execution and instead be permitted to buy their own freedom. The Holy Prophet Muhammad, peace and blessings be upon him, appreciated this counsel and proceeded to implement it. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Page 305.

As Umar Ibn Khattab, may Allah be pleased with him, endeavored to acquire and implement Islamic knowledge, he was bestowed with a profound comprehension of Islam, a level of understanding that was only paralleled by a select few. He attained such a stature that his views and declarations were frequently validated through divine revelation. This is why Ali Bin Abu Talib remarked that the Companions, may Allah be pleased with them, held the belief that there was an Angel who articulated through the voice of Umar Ibn Khattab, may Allah be pleased with him. This matter has been elaborated upon in Imam Al Asfahani's, Hilyat Al Awliya, Number 64.

Following the Holy Prophet Muhammad, peace and blessings be upon him, declining Umar Bin Khattab's, may Allah be pleased with him, proposal to execute the prisoners of war and instead permitting them to secure their own freedom, the subsequent day, Umar, may Allah be pleased with him, encountered the Holy Prophet Muhammad, peace and blessings be upon him, and Abu Bakr, may Allah be pleased with him, in tears. Upon inquiring about their demeanor, the Holy Prophet Muhammad, peace and blessings be upon him, explained that Allah, the Exalted, had revealed to him the punishment that would have befallen them for accepting ransom for the prisoners rather than executing them. Then Allah, the Exalted, revealed chapter 8 Al Anfal, verses 67-69:

"It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allāh's enemies] in the land. You [i.e., some Muslims] desire the commodities of this world, but Allāh desires [for you] the Hereafter. And Allāh is Exalted in Might and Wise. If not for a decree from Allāh that preceded, you would have been touched for what you took by a great

punishment. So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful."

This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Page 305 and in a Hadith found in Sahih Muslim, number 4588.

Executing the prisoners was a just punishment for their crimes and would have acted as a strong deterrent against the violent behaviour of the non-Muslims of Mecca. If the Muslims had embraced an excessively merciful disposition, the non-Muslims of Mecca might have perceived this as a weakness or a lack of conviction. Such a perception could have incited them to launch further attacks against the Muslims. Consequently, this would have resulted in a greater loss of life over time. Thus, the recommendation to execute the prisoners of war could have averted this scenario and possibly preserved more lives on both sides in the long term.

Chapter 8 Al Anfal, verse 67:

"It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah 's enemies] in the land. Some Muslims desire the commodities of this world, but Allah desires [for you] the Hereafter…"

Some of the muslims preferred allowing the prisoners of war to purchase their freedom as they desired to obtain wealth and to soften the stance of the non-muslims of Mecca against Islam. But Allah, the Exalted, warned them against taking a soft stance against the oppression the non-muslims of Mecca subjected the muslims to, even if it meant they would lose some opportunities to gain worldly things, such as wealth.

Generally speaking, this event highlights the significance of acknowledging one's lack of foresight and, instead, placing trust in and acting upon the guidance, commands, and prohibitions of Allah, the Exalted. Frequently, individuals may overlook the adverse outcomes of their decisions, and to prevent such consequences, they must rely on and implement Islamic counsel to attain tranquility in both worlds. Just as a wise patient adheres to the medical recommendations of their physician, despite these often conflicting with their personal desires, an individual must similarly trust and act upon the guidance of Allah, the Exalted, to secure peace of mind and physical well-being. It is essential to recall the various instances when one believed something to be beneficial, only for it to result in stress, and conversely, when they perceived something as detrimental, which ultimately turned out to be a source of goodness. This reflection will motivate them to place their trust in the advice, commands, and prohibitions of Allah, the Exalted, even if they do not fully comprehend the wisdoms behind them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

And chapter 8 Al Anfal, verse 67:

"…And Allah is Exalted in Might and Wise."

Chapter 8 Al Anfal, verse 67:

"…Some Muslims desire the commodities of this world, but Allah desires [for you] the Hereafter…"

In addition, as warned in verse 69, this also reminds muslims to avoid being distracted from the obedience of Allah, the Exalted, by their worldly desires, even if they are lawful. Chapter 8 Al Anfal, verse 69:

"So consume what you have taken of war booty [as being] lawful and good, and fear Allah…"

In fact, the one who persists on pursuing their worldly desires, even if they are lawful, will eventually misuse the blessings they have been granted on vain or even sinful things. Consequently, they will find themselves in an

unbalanced mental and physical condition, leading to the misplacement of everything and everyone in their lives, and they will inadequately prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience certain worldly luxuries.

Indeed, one facet of piety involves steering clear of certain permissible actions due to the concern that they may lead to the forbidden. Chapter 2 Al Baqarah, verse 187:

“…These are the limits [set by] Allah, so do not approach them…”

Allah, the Exalted, did not merely state that His limits should not be crossed; rather, He emphasized that individuals should not even come close to those limits, even though approaching His limits is lawful. This guidance is reiterated throughout the Holy Quran. For instance, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, to refrain from eating from the tree in Paradise, but He also advised him to avoid approaching the tree altogether, despite the fact that getting close to it was lawful. Chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."”

Numerous instances demonstrate that merely because something is permitted, it does not imply that one should engage in it. Approaching the boundaries set by Allah, the Exalted, is not prohibited; only transgressing those boundaries is. There are certain permissible actions, like engaging in vain matters, that should be shunned as they frequently lead to unlawful behavior. For instance, while vain speech is not classified as a sin, it can often result in sinful actions such as gossiping and lying. Similarly, vain expenditure of wealth can lead to wastefulness, which is indeed a sin. Chapter 17 Al Isra, verse 27:

"Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful."

The overwhelming majority of individuals who have strayed from the right path did so through a gradual process. For instance, they initially engaged with unlawful matters without directly participating in them, and over time, they found themselves encouraged and tempted to get involved. Take, for example, a person who spends time with those who consume alcohol; they are more likely to eventually partake in drinking alcohol than someone who does not associate with those who drink alcohol. This mindset of steering clear of certain lawful activities, particularly vain ones, is something that the Holy Prophet Muhammad, peace and blessings be upon him, has recommended in a Hadith recorded in Jami At Tirmidhi, number 2451. Indeed, he stated that a person cannot attain true piety, meaning they cannot consistently use the blessings they have been given in accordance with Islamic principles, until they forgo some lawful activities out of concern

that these may lead them to unlawful actions. Thus, it is crucial to not only steer clear of unlawful actions but also to avoid certain lawful activities, especially those that are vain, out of fear that they may eventually lead to the unlawful. This vigilance will help ensure that they remain steadfast in their sincere obedience to Allah, the Exalted, which entails correctly utilizing the blessings bestowed upon them, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice is the core of righteousness and brings about tranquility in both this life and the hereafter through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 8 Al Anfal, verse 69:

“So consume what you have taken of war booty [as being] lawful and good, and fear Allah…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who do not grasp the significance of respecting the boundaries set by Allah, the Exalted, tend to indulge excessively in permissible activities,

particularly vain pursuits. This overindulgence heightens the likelihood of engaging in forbidden actions and leads to a misuse of the blessings they have received. Consequently, they will find themselves in an unsteady mental and physical condition, misplacing everything and everyone in their lives, and they will not be ready to face their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both realms, even if they experience some material comforts. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

As the doors of repentance are always open until one’s death, if they have adopted the wrong attitude, they should repent and focus their efforts on correctly using the blessings they have been granted as outlined in Islamic

teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects of their life while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. Chapter 8 Al Anfal, verse 69:

"…Indeed, Allah is Forgiving and Merciful."

Genuine repentance requires experiencing guilt, asking for forgiveness from Allah, the Exalted, and from those who have been harmed, provided it does not lead to additional problems. A person must earnestly vow to refrain from repeating the same or a comparable sin and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Moreover, they should persist in dutifully obeying Allah, the Exalted, by utilizing the blessings He has bestowed upon them in accordance with Islamic principles.

In fact, Allah, the Exalted, invited the prisoners of war of the Battle of Badr to also sincerely repent and accept the truth of Islam that they clearly recognized. After Allah, the Exalted, granted victory to the Muslims at the Battle of Badr, the Holy Prophet Muhammad, peace and blessings be upon him, headed back to Medina with some prisoners of war. The uncle of the Holy Prophet Muhammad, peace and blessings be upon him, Abbas Bin Abdul Mutalib, who was a prisoner of war, was forced to purchase his freedom. Allah, the Exalted, then revealed chapter 8 Al Anfal, verses 70-71:

“O Prophet, say to whoever is in your hands of the captives, "If Allāh knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allāh is Forgiving and Merciful." But if they intend to betray you - then they have already betrayed Allāh before, and He empowered [you] over them. And Allāh is Knowing and Wise.”

Later on Abbas, may Allah be pleased with him, accepted Islam and was compensated for what he lost during the Battle of Badr with twenty servants, or forty according to another reference, and he always hoped Allah, the Exalted, would also forgive him. This has been discussed in Imam Muhammad As Sallaabee’s, The Noble Life of the Prophet (PBUH), Volume 1, Pages 1021-1022.

Generally speaking, as long as one sincerely repents from their disobedience and remains firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, any worldly loss they suffer will be recompensated with something better in both worlds. Chapter 8 Al Anfal, verse 70:

“O Prophet, say to whoever is in your hands of the captives, "If Allah knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allah is Forgiving and Merciful."”

The minimum compensation the one who obeys Allah, the Exalted, will receive is peace of mind in both worlds through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement.

But if one's repentance is insincere and as a result they persist on disobeying Allah, the Exalted, then they will be overpowered by stress, difficulties and troubles in both worlds. Chapter 8 Al Anfal, verse 71:

"But if they intend to betray you - then they have already betrayed Allah before, and He empowered [you] over them…"

Their behaviour will cause them to misuse the blessings they have been granted. As a result, every facet of their life, including family, friends, career, and financial status, will become a source of anxiety for them. If they persist in disobeying Allah, the Exalted, they will misplace the blame for their stress onto the wrong people and situations in their lives, like their relatives. By eliminating these positive influences, they will only worsen their mental health challenges, which often leads to depression, substance abuse, and even thoughts of suicide. This outcome is clear when one observes individuals who continually misuse the blessings they have been given, such as the wealthy and famous, even if they indulge in worldly pleasures.

As Allah, the Exalted, knows all things, He will compensate each person according to their intention, speech and actions in both worlds. Chapter 8 Al Anfal, verse 71:

"…And Allah is Knowing and Wise."

Chapter 7 Al Anfal, verse 71:

"But if they intend to betray you - then they have already betrayed Allah before…"

Specifically, in respect to the non-muslims of Mecca, they initially betrayed Allah, the Exalted, when they rejected Islam after recognizing its truthfulness. The non-Muslims living in Mecca, proficient in Arabic, understood that the Holy Quran was not authored by a human. Furthermore, after spending forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before he declared his Prophethood, they recognized that he was truthful. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

And chapter 7 Al A’raf, verse 184:

“Then do they not give thought? There is in their companion [i.e. Prophet Muhammad, peace and blessings be upon him] no madness.

Considering that the Holy Prophet Muhammad, peace and blessings be upon him, did not engage with earlier divine scriptures—a fact acknowledged by both the people of the book and the non-Muslims of Mecca—he would not have known the modified or original teachings of these holy texts, which further supports the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The non-Muslims in Mecca recognized the legitimacy of Islam but turned it down as it posed a threat to their worldly goals and as they feared losing their social status and power with the rise of Islam. As a result, they created

flimsy reasons to reject Islam in an attempt to discourage others from accepting it.

Muslims must avoid betraying the pledge of obedience to Allah, the Exalted, they took when they accepted Islam as their way of life. If one fails to fulfil this pledge by disobeying Allah, the Exalted, by misusing the blessings He has granted them, they will not only obtain an unbalanced mental and physical state and misplace everything and everyone within their life, but they are in great danger of losing their faith before they leave this world. It is crucial to understand that faith is like a plant that needs nourishment from acts of obedience to grow and survive. Just as a plant that lacks essential sustenance, such as sunlight, will die, a person's faith can also die if it is not supported by acts of obedience.

Instead, muslims must fulfil their pledge of obedience to Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, just like the Companions, may Allah be pleased with them, did. Chapter 8 Al Anfal, verse 72:

“Indeed, those who have believed and emigrated and strived with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another…”

This refers to the Companions from Mecca who migrated to Medina and the Companions from Medina who supported and aided them, may Allah be pleased with them all.

The striving described in this verse refers to making every possible attempt to attain a goal. It should not be confused with war, which is denoted by the Arabic term Qital. Striving encompasses a broader scope and includes all forms of effort made in the obedience of Allah, the Exalted. A person who strives for the sake of Allah, the Exalted, is genuinely committed to their mission, utilizing their intellect to contemplate the most effective ways to reach this objective. They advocate for Islam through both speech and writing. They dedicate their physical strength to obeying Allah, the Exalted. They allocate all available resources to advance Islam, by correctly using the resources they have been granted as outlined in Islamic teachings, and exert all their influence to challenge any opposing forces, and when necessary, they are willing to risk their lives in obedience to Allah, the Exalted. This entire endeavor constitutes striving in the cause of Allah, the Exalted. They engage in this struggle solely to earn the pleasure of Allah, the Exalted, to uphold the dominance of His faith, and to ensure that His message prevails.

As discussed earlier, the key to unity and strength, as indicated by this verse, is to prioritize the obedience of Allah, the Exalted, over all things. When people have a unified aim in life, they will naturally unite and aid each other. If muslims are disunited in this age, it is only a result of their aims in life being different from one another. As a result, they do not support each other in good things nor fulfill the rights of one another. This inevitably leaves to disunity and the spread of injustice and corruption within society. Whereas, those who strive to obey Allah, the Exalted, in

every situation, by correctly using the blessings He has granted them as outlined in Islamic teachings will obtain peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone with their life. In addition, their behaviour will ensure that they fulfil the rights of people. As a result, they will encourage unity and cause the spread of justice and peace within society, just like the Companions, may Allah be pleased with them, did.

As emigrating to Medina was obligatory on the Companions, may Allah be pleased with them, prior to the conquest of Mecca, as it was a clear sign of their belief in Allah, the Exalted, those who failed to migrate without a valid reason were criticized by Allah, the Exalted, as they failed to support their verbal declaration of faith in Him with actions. Chapter 8 Al Anfal, verse 72:

“…But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate…”

But even then, Allah, the Exalted, commanded the Companions, may Allah be with them, to support those who did not migrate to Medina, in matters of faith, such as aiding them in migrating to Medina, unless this support violated one of their treaties. Chapter 8 Al Anfal, verse 72:

“…And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty…”

The first thing to note is that a muslim is obliged to aid others in good things according to their capacity, such as financial, physical and emotional aid. Chapter 5 Al Ma'idah, verse 2:

"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

One should refrain from observing who is engaged in an activity before deciding whether to assist them; instead, they should focus on the nature of the person's actions before making that decision. If the individual is engaged in positive endeavors, they ought to provide assistance according to their capabilities, whether that be financial or physical help. Conversely, if the person is involved in negative actions, they must caution them against continuing and refrain from offering any assistance. Sadly, many Muslims have adopted a misguided approach where they support others in every circumstance out of blind loyalty. It is crucial to recognize that placing loyalty in people rather than in Allah, the Exalted, will ultimately lead to the misuse of the blessings He has bestowed. Consequently, this will result in disturbances in both mental and physical well-being, a misalignment of priorities in life, and a lack of preparedness for accountability on the Day of Judgement. This will lead them to stress, challenges, and hardships in both this world and the hereafter, irrespective of any material comforts they may possess. Furthermore, blind loyalty to individuals will hinder one from upholding the rights of others, thereby obstructing the establishment of justice and peace within the community. Ultimately, those whom one seeks to please by disobeying Allah, the Exalted, will become a source of distress

and unhappiness. As a result, these individuals will not be satisfied with them, nor with Allah, the Exalted. In addition, people cannot shield others from the punishment of Allah, the Exalted. However, Allah, the Exalted, will safeguard a person who remains loyal to Him from the adverse impacts of others, even if such protection is not immediately apparent.

Chapter 8 Al Anfal, verse 72:

"…And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty…"

The other thing to note is that a muslim must uphold their promises, as this is a very serious matter in Islam. The most significant promise a Muslim has made is with Allah, the Exalted, which was established upon accepting Him as their Lord and God. This commitment entails adhering to His commands, avoiding His prohibitions, and confronting destiny with patience in accordance with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

Furthermore, all promises made to others should also be honored, unless there is a legitimate reason not to, particularly those made by a parent to their children. Failing to keep promises only instills poor character in children and leads them to falsely believe that deceitfulness is an acceptable trait. In a Hadith recorded in Sahih Bukhari, number 2227,

Allah, the Exalted, states that He will oppose anyone who makes a promise in His name and then breaks it without a valid reason. How can someone who has Allah, the Exalted, against them on Judgement Day hope to succeed? It is generally wiser to avoid making promises to others whenever possible. However, when a promise is made, one must make every effort to fulfill it.

As Allah, the Exalted, is fully aware of the intention, speech and actions of people, He knows whether people aid each other in good things or not and He knows who fulfils their promises and who does not. As a result, He will hold everyone accountable in both worlds. Chapter 8 Al Anfal, verse 72:

“…And Allah is Seeing of what you do.”

Just like muslims are meant to aid each other in good things and warn each other against bad things according to the teachings of Islam, those who reject or ignore Islamic teachings and instead follow a different code of conduct will naturally support each other in things, which in many cases, contradict the teachings of Islam. Chapter 8 Al Anfal, verse 73:

“And those who disbelieved are allies of one another…”

They will aid each other in promoting their code of conduct which only causes them to misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, they will misplace everything and everyone in their lives, ultimately failing to prepare properly for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite any worldly luxuries they may experience. In addition, their behaviour will also prevent them from fulfilling the rights of people, which will cause the spread of corruption and injustice within society. In order to prevent this outcome, muslims must correctly use the blessings they have been granted so that they fulfill the rights of people and cause the spread of justice and peace within society. But if they fail to do so, then corruption and injustice will dominate their society. Chapter 8 Al Anfal, verse 73:

"…If you do not do so, there will be oppression on earth and great corruption."

In general, it is important to recognize that justice and peace cannot flourish in a society without two essential elements, both linked to Allah, the Exalted: the fear of Allah, the Exalted, which is rooted in faith in Him, and a robust legal system. A strong legal framework alone is insufficient; without fear of Allah, the Exalted, individuals may feel tempted to break the law if they think they can escape worldly authorities. Furthermore, a legal system can be exploited without the fear of divine accountability. Additionally, an effective and just legal system is vital to deter criminal activity, especially among those who do not fear Allah, the Exalted. Thus, to cultivate justice and peace, a society must have both a dependable and fair legal system and the fear of Allah, the Exalted, with both aspects being intrinsically linked to Islam.

As long as muslims follow in the footsteps of the Companions from Mecca and Medina, may Allah be pleased with them, then they will ensure that they support their verbal declaration of faith with actions, by correctly using the blessings they have been granted as outlined in Islamic teachings. As a result, they will achieve peace of mind in both worlds through obtaining a balanced mental and physical and through correctly placing everything and everyone within their life and they will cause the spread of justice and peace within society as they will inevitably fulfill the rights of people. This is the outcome of possessing true belief in Allah, the Exalted. Chapter 8 Al Anfal, verse 74:

"But those who have believed and emigrated and strived in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision."

After criticizing those Companions, may Allah be pleased with them, that did not migrate to Medina initially without a valid reason, as it was obligatory on them to do so, Allah, the Exalted, invited them to support their verbal declaration of faith in Him by doing so. Chapter 8 Al Anfal, verse 75:

"And those who believed after [the initial emigration] and emigrated and strived with you - they are of you…"

Generally speaking, even though muslims cannot reach the level of the Companions, may Allah be pleased with them, none the less, each muslim must fulfil their potential in following in their footsteps by obeying Allah, the Exalted. In reality, Allah, the Exalted, does not expect nor demand muslims to reach the level of the Companions, may Allah be pleased with them, just like He did not demand the Companions, may Allah be pleased with them, to reach the level of the Holy Prophet Muhammad, peace and blessings be upon him. Allah, the Exalted, expects each muslim to support their verbal declaration of faith in Him with actions according to their potential by correctly using the blessings they have been granted as outlined in Islamic teachings. As a person belongs to the group they imitate, according to the Hadith found in Sunan Abu Dawud, number 4031, those who imitate the Companions, may Allah be pleased with them, will be granted the peace of mind and success they were granted and they will unite with them in the hereafter. Chapter 24 An Nur, verse 55:

"Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient."

And chapter 4 An Nisa, verse 69:

“And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”

After migrating to Medina, the Holy Prophet Muhammad, peace and blessings be upon him, established brotherhood between his fellow Emigrants from Mecca and the Companions from Medina, may Allah be pleased with them all. He advised them to become brothers in the cause of Allah, the Exalted. As a result of this brotherhood, they would inherit from each other also until the following verse was revealed. Chapter 8 Al Anfal, verse 75:

“…But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah…”

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Page 215.

As Islam represents a comprehensive code of conduct, Allah, the Exalted, consistently links worldly affairs, such as inheritance, to His obedience throughout the Holy Quran. It is crucial to recognize that Islam impacts every circumstance one encounters, whether secular or religious, and influences every worldly blessing one interacts with. Thus, one should

refrain from adopting a misguided perspective that suggests Allah, the Exalted, will only question them about religious obligations, like the obligatory prayers. Allah, the Exalted, will indeed inquire about every situation individuals faced, regardless of its nature. Therefore, it is essential for them to learn and apply Islamic teachings to ensure they respond appropriately in all circumstances. This approach will help them attain a balanced mental and physical state, properly aligning everything and everyone in their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will foster peace in both worlds. Hence, one must avoid treating Islam as a garment that can be donned or removed based on personal whims. Those who act in this way are merely worshipping their own desires, even if they profess otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Those who neglect to apply Islamic teachings in all circumstances are likely to misuse the blessings bestowed upon them. As a result, they will end up in a state of mental and physical imbalance, misaligning their priorities and responsibilities, and they will fail to adequately prepare for the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, despite any material comforts they might enjoy.

As Allah, the Exalted, knows all things, whether one accepts and acts on Islamic teachings in every situation they encounter or picks and chooses when to act on Islamic teachings, they will be held accountable in both worlds. Chapter 8 Al Anfal, verse 75:

"…Indeed, Allah is Knowing of all things."

Consequently, individuals should accept and apply Islamic teachings for their own good, even when these teachings clash with their personal wishes. They ought to behave like a wise patient who adheres to their doctor's medical recommendations, recognizing that it serves their best interests, even if it means taking unpleasant medications and following a strict diet. Just as this wise patient will achieve good mental and physical health, so will the individual who embraces and follows Islamic teachings. This is because Allah, the Exalted, is the only One with the wisdom needed to help a person attain a balanced mental and physical state and to properly arrange everything and everyone in their life. The understanding of human mental and physical conditions that society has will never be enough to reach this objective, despite extensive research, as it cannot tackle every challenge a person may face in life. Their guidance cannot eliminate all types of mental and physical stress, nor can it guarantee that one organizes everything and everyone in their life correctly, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has this knowledge, which He has shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes clear when one looks at those who use the blessings they have received according to Islamic teachings compared to those who do not. While many patients may not understand the scientific concepts behind their prescribed medications and therefore blindly trust their doctor, Allah, the Exalted, however, urges individuals to reflect on the teachings of Islam so they can see its positive effects on their lives. He does not ask people to accept Islamic teachings blindly; instead, He wants them to recognize its truth through its evident

proof. However, this requires that a person approaches the teachings of Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Moreover, as Allah, the Exalted, holds exclusive power over the spiritual hearts of people, the abode of peace of mind, He alone decides who is granted peace of mind and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has given in line with the principles set forth in Islamic teachings. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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